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I sang Shang-a-lang ... p. 12

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Palestinian Christians claim Western church is ignoring their plight

(Newsroom) — Palestinians who suffer economic and social hardships in Israel have received little help from Christians in the West because of political and theological concerns, according to leaders of Christian groups working in the Holy Land.

Bishop rebukes Christians

During a speech in London last week, Anglican Bishop of Jerusalem Riah Abu El-Assal rebuked Christians in the United States, Canada, Australia, and the United Kingdom for being "very quiet" in the face of an economic meltdown. During the current wave of violence, tourism — the area's main income source — has nearly dried up and unemployment has skyrocketed, rising as high as 81 percent in Gaza, for example. "We are desperate for support these days; we are desperate," Riah told a gathering of church leaders, agency staff, and journalists.

Palestinian Christians lament that few Christians know they



CHRISTIAN PEACEMAKER TEAMS

A face-off between Palestinian demonstrators and Israeli soldiers. Pierre Shantz, a member of Christian Peacemaker Teams, is on left, with red hat.

exist. "It's quite hard to move people from the accepted view of what's happening in the Middle East. Palestinians are seen as

Muslims; yet, even at the highest level there are Christians working in Palestine," said Sue Plater, associate director of the Amos Trust, a

British Christian charity. "Muslims around the world are supporting Muslims, but Christians aren't supporting Christians."

Fundamental divide over Israel

A significant reason for that lack of support is a fundamental divide in Christendom over how Israel is perceived, some Christians contend. A report published by the Anglican Church in England, "Sharing One Hope? The Church of England and Christian-Jewish Relations," spells out that rift. Christians who subscribe to a system of biblical interpretation known as dispensationalism believe the formation of Israel in 1948 was a fulfillment of Old Testament prophecies rooted in an eternal covenant God made with the Jews that granted them the Holy Land. This view is held by a majority of American fundamentalist and evangelical Christians. Others, primarily mainline Protestant and Catholic church

members, believe promises made to Israel have been fulfilled in a symbolic way through the church, which is God's new covenant people.

Though evangelical groups such as World Vision support church-based projects in Palestinian areas, most focus on Jews. Kimberly Williams, the director of an evangelical Protestant group in Colorado called Christian Friends of Israeli Communities, recognizes that Palestinians are "suffering very badly" and should be helped but believes the solution is for them to recognize Israel's sovereignty over the land and view themselves as foreigners.

"Israel needs to be the ruler," said Williams, whose group supports Jewish settlements in the West Bank and Gaza. If the Palestinian people would "begin to cooperate and really work at a peace, living side by side, being neighbors, sharing land, sharing water, sharing country, there would be a

See ISRAELIS page 2...

New Christian high school to open in Oakville

Alan Doerkson

OAKVILLE, Ont. — Uniforms, computers, and interdenominational roots are three factors which will set off King's Christian Collegiate from other high schools in the Oakville, Ont., area. The new school is scheduled to open its doors this coming September.

Jim Vanderkooy, the new school's principal, explains that while other Christian schools in the area started with Reformed roots, later branching out to other Christians, his school is starting out with interdenominational roots.

The school is a member of the Ontario Alliance of Christian

Schools (OACS) and Christian Schools International (CSI). Vanderkooy notes that it is the first OACS school with uniforms.

Why uniforms?

Why have uniforms? He explains, "The uniforms are being promoted for students to feel part of the school." Uniforms will help students feel more responsible toward the school and help promote "a King's kind of culture," he says. Having uniforms will also reduce the felt need of students to show off expensive clothes and to follow fashions.

Computers will be emphasized at the new school, Vanderkooy explains, "Computers, we believe,

will be what a pencil was to someone in 1930. We plan to have about 70 computers for 125 students in the first year."

The school board has approved the following vision statement for instructional technology at the school: "Computers should be as much a part of the every day life of the school as pens and paper. Personal computers should be available anywhere, at any time, to anyone. The role of the school is not primarily to train students in computer science, but rather to make the best possible use of available technology in achieving the distinctive learning objectives of each subject areas. Students will experience the tools and

technologies, which are preparatory for what they will encounter outside of and after their studies at King's Christian Collegiate.

With plentiful computers there is "the possibility of having interactive sessions around the world," says Vanderkooy. "We want to create the global village at the school."

A season of prayer

The Oakville school had its beginnings in the fall of 1998, when a group of women met together for "a season of prayer," explains Vanderkooy. "They asked the Lord for direction, and they saw fit to proceed."

See NEW SCHOOL page 2...



COURTESY JIM VANDERKOY

Jim Vanderkooy, principal of King's Christian Collegiate.

News

Israelis get billions in western aid, vs. thousands for Palestinians

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whole different perspective," she said. "Unfortunately, the Palestinian government's definition of peace is a land free of Jews."

The sympathies of conservative Christians and Jews largely have shaped American public perception of the Holy Land, according to Husam Misleh, board member and past president of the American Federation of Ramallah, Palestine. "They're the majority," said Misleh, whose 35,000-member group is headquartered in a suburb of Detroit, Michigan. "(Conservative Protestant leaders) Jerry Falwell and Pat Robertson are on the air all the time portraying Israel to be our best friend; at the same time, there are Palestinian Christians dying daily, and they don't speak out on that subject at all. It's an atrocity in itself."

Rabie, director of the Holy Land Christian Ecumenical Foundation in Silver Springs, Maryland, a group that raises

support from American churches, said he generally agrees with Riah's indictment of Western Christians. Rabie said he has received little response from American churches to appeals during the current violence. "It breaks your heart when you get calls every day from churches (in the Holy Land), and the priests and the clergy are asking for help, and you are tied here; you cannot help them."

No response to appeals

Rabie said that while assistance for Israelis is in the billions of dollars, for Palestinians it amounts to thousands. Through his foundation about \$300,000 to \$400,000 has been channeled to Palestinians since October, he said. "We send appeal after appeal, and we don't hear anything," he said. "The amount of help ... is not enough for thousands of people who are starving, with no work."

The economic situation is so bad, Rabie said, that in the past

four months 400 Arab Christians have emigrated from the Bethlehem area. The percentage of Palestinian Christians has dropped from 17 per cent of the population in 1900 to less than two per cent in 1999. "Christians in Palestine are in great decline because the Christian community is ignored by the Israeli or Palestinian authorities," said Canon James Rosenthal, director of communications for the Anglican Communion in London. "Little resources are given to Palestine and fewer to the Christian community."

David Weaver of the U.S. National Council of Churches (NCC) aid agency Church World Service (CWS), believes that more is happening than people realize. The NCC and CWS have made public pronouncements condemning alleged human rights abuses by the Israelis against Palestinians and also issued an appeal to raise \$100,000 for 4,000 Palestinian families affected by recent violence. More than 100 people have been killed and some 4,500 others injured since September 28, 2000.

Weaver, who oversees Middle East ministry for CWS, pointed out that in December a high-level delegation of 26 U.S. church leaders went to the Holy Land in response to a call from Bishop Riah and others. He believes, however, that Palestinian Christians expect a mobilization on the scale of the fight against apartheid in South Africa. "It doesn't happen very often that the churches are able to do that kind of mobilization among the American public, and very rarely does it happen on behalf of

what is still perceived as an international affairs issue," Weaver said.

Major shift in perception

Over the long-term, however, Protestant churches in the United States have made an impact through pronouncements and educational events, he maintained. "Fifteen or 20 years ago there was the perception that Israel was unquestionably in the right, and the major problem was the threat posed to Israel by the Arabs rather than any injustice that Israel might be committing against the Palestinians," Weaver said. "So there has been a major shift in perception, but it has not necessarily spilled out into the broad political mobilization from the grass roots." Corinne Whitlatch, director of Washington, D.C.-based Churches for Middle East Peace, said the 15 mostly mainline denominations and groups her agency works with try to avoid partisan politics, which may be frustrating to Riah and others. "I think that there is a strong feeling on the part of the Palestinian Christians that since the American government is such a strong player in Israeli-Palestinian affairs that we should be able to have more influence over our government," she said. "And we would agree with that, but it's not for lack of trying."

Whitlatch, a member of the delegation that met Riah in December, said from her experience informing churches across the country about the situation of Palestinians there is "quite a bit of solidarity support and understanding."

from people. "We find that Americans are very concerned about this." Financial support, she concedes, may be a different story. "Many of these mainstream Protestant churches have experienced over the past couple of decades decreasing numbers of members, financial problems in their headquarters, and they're not flush with money," she pointed out.

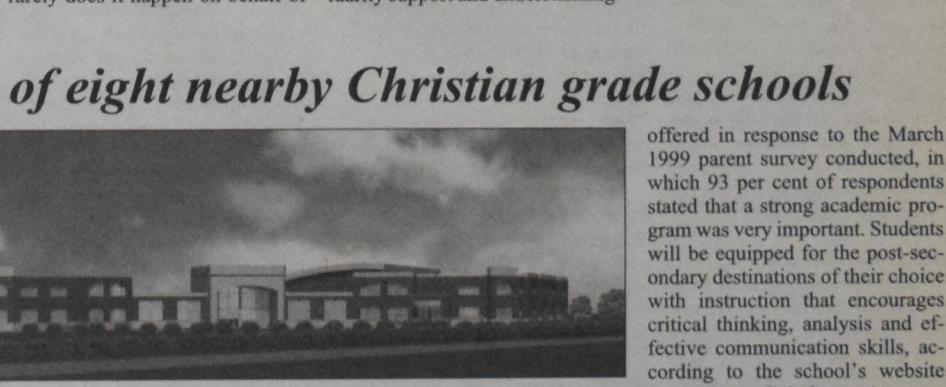
Not on agenda of most Canadian church leaders

In Canada, the Middle East situation is not on the agenda of most church leaders, according to Alan Lazerte, executive director of Canadian Friends of the International Christian Embassy Jerusalem (ICEJ). "When it is, some lean for the underdogs (Palestinians), some small percentage lean toward Israel," he said. "I think more lean toward Israel than are prepared to speak out because they have congregations that contain both sides in the struggle sitting in their pews. They're not looking for trouble, and to take up the issue is certainly to cause friction, to say the least."

Weaver believes part of the problem may lie with the Palestinians. "The Palestinians themselves have not been as good at mobilizing public opinion on their behalf as the South Africans were," he said. "My own perception is that the Palestinians historically have preferred to treat this as a situation that can be dealt with through diplomacy with the U.S. government rather than a mass mobilization of the people of the United States."

Gambia adopting Islamic law

GAMBIA (Compass) — Gambia's President Yahya Jammeh declared in late December that his administration plans to introduce the Islamic legal code, or "sharia," in this tiny West African nation this year. Jammeh seized power through a military coup in 1994 to become the military head of state. He transformed himself into a civilian president in 1996 after holding an election plagued with irregularities. Church leaders are concerned that the small gains Christianity has made in Gambia will be eroded with the adoption of Islamic law. There are also fears that the country's constitution — which guarantees religious freedom — will be discarded, and one that promotes Islamic fundamentalism will be adopted.



An artist's conception of King's Christian Collegiate, from the school's website.

New school targets graduates of eight nearby Christian grade schools

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In March 1999, a survey was done "to see what the interests of the parents in the area were," says Vanderkooy. "More than 75 per cent expressed interest in a Christian high school." OACS helped the school get set up.

Although there are eight Christian elementary schools, this is the first Christian high school in Oakville. "Up until now," says Vanderkooy, "most graduates of those schools have gone on to the public school system. Last year, for instance, only 17 of 146 Grade 8 students from local Christian schools went on to Christian high schools. Our strategy is to meet the needs of those other 129 students."

One reason that these students don't go to Christian high schools in neighboring cities, such as Hamilton, is that traffic makes it

prohibitive to get there on time, explains Vanderkooy. But competing with other Christian high schools in the area is not the intent of starting the new school.

Close to fundraising goal

A fundraising program for the school is nearing its goal of \$4 million. In late January, Vanderkooy reported, they had raised

\$2.7 million in pledges since May of last year. Last July, a 10-acre property was purchased on Burnhamthorpe Road West, in Oakville. Construction of the school will start soon — "when the weather breaks," he says.

The school plans to start classes in September with 125 students in Grades 9 to 11. Next year, Grade 12 will be added. So far,

offered in response to the March 1999 parent survey conducted, in which 93 per cent of respondents stated that a strong academic program was very important. Students will be equipped for the post-secondary destinations of their choice with instruction that encourages critical thinking, analysis and effective communication skills, according to the school's website (www.kingschristian.net).

The survey also indicated a strong desire on the part of parents for a wide range of extra-curricular activities, so King's aims to provide as many opportunities as possible for students to develop their talents, interests and leadership abilities outside the classroom, such as sports teams, band, choir, art, drama and chess clubs.

Enriched programming will be

MARCH 5, 2001

News

Grade inflation redefines academic success, scholars say

(Newsroom) — A Harvard University professor's one-man campaign to fight declining standards at American universities highlights a tension faced by society's academic decision-makers, according to educators and business consultants. In an effort to help everyone succeed, many teachers and professors have redefined success, to the long-term detriment of students and society, they say.

'Grievous decline in academic standards'

Veteran Harvard government professor Harvey Mansfield insists that grade inflation — giving people marks higher than they deserve — has contributed to a "grievous decline in academic standards at American colleges." In response, he announced this week his "experiment" to issue students two grades: an official mark that goes on their transcript and the grade he believes they truly deserve.

Mansfield points to the time of the Vietnam War as the beginning of grade inflation, when professors gave higher grades because those with low grades "could lose their deferment and be sent to war." The practice now is based on the "notion that education must make students feel good about themselves," he believes.

While some education researchers agree, they point out that the U.S. has become a "certificate-oriented" society that places undue pressure on those who decide who passes and who does not. "In the 1950s half the people didn't have a high school diploma," observed University of Oregon associate professor David Conley. Now it is socially unacceptable and "economic suicide" not to have one. "If you're a teacher and you're looking at flunking somebody, and it will make the difference getting to college, or getting into a good college or not, all the pressure is on you."

Grades like money

Grades have become a medium of exchange, like money, according to researcher H. Parker Blount of Georgia State University. "Students can exchange grades for recognition, awards, scholarships, and admittance to prestigious colleges and universities," he wrote in a 1997 survey "The Keepers of Numbers: Teachers' Perspectives on Grades." Also, the rationale for assigning grades is complex, Blount found. Eighty-six per cent of teachers said student effort was a factor in their grading, and 82 per cent said they used grades to motivate students.

Conley, director of an

educational research institute called Standards for Success, believes standards have changed but is unsure they are being lowered. "Let's face it, a lot of kids coming out with A's and B's are doing a whole lot better work than a lot of kids were when I was in high school," he said. "They work very, very hard to get those grades, but the problem is you can't distinguish them from the people who have done almost nothing. So we've sent a message to people that says if you work harder you'll be rewarded, but it's only true in some cases."

Conley's research, and that of others, indicates that grade inflation exists. Commonly accepted data shows the average grade point average (GPA) for entering college freshmen has gone up consistently over the last 30 years while Scholastic Aptitude Test (SAT) scores — a standardized, college-entrance exam — have fluctuated. SAT scores have returned to the level they were in 1970, but the average GPA is about half a point higher, Conley notes.

Re-evaluating success

Grade inflation is causing educators to re-evaluate how they define success, according to Esther Rodriguez, associate executive director of Denver, Colorado-based State Higher Education Executive Officers, a national association that helps states improve education. "We are assessing students differently," she said.

Over the past six years, states have been developing new requirements of what a student from kindergarten through 12th grade should know and be able to do at each grade level, Rodriguez said. Forty-nine out of 50 states now have established such criteria. "There were actually no standards, no benchmarks for success," she pointed out.

William Bainbridge, president of SchoolMatch, a group in Westerville, Ohio, that evaluates and rates public and private schools, said the state politicians responsible for the public schools are initiating standardized tests largely out of pressure from the business community. "They feel they can't trust the teachers so they have to go in and test at the state level, and it's really sad that it's come to that," he said.

Objecting to standardized exams

Many teachers object to standardized exams because it requires them to "teach the test," to build their curriculum around the requirements of the test rather than what they believe is best for the

students.

Conley, who has worked with the Oregon Business Council for the past eight years, said the business community has been more concerned about education reform and improvement than any other sector of society. "They run into this problem daily where students have a good grade point average and a high school diploma and the student apparently can't function in the work world in any meaningful way," he said. "So if we're going to be a certificate-based society, the business world wants credible certificates. They want high school diplomas or college degrees that mean something."

Clash of cultures

Nancy Dorrier, a management consultant in North Carolina, believes there is a clash of cultures between the academic and work world. "I'll tell you, I hear over and over again from MBAs, college graduates, their bosses, that they're glad they had an education, but it did not prepare them for this — the demand of work, for performance, and to be on a team, that your performance depends on other people."

"People are not coming in hungry to grow and develop and learn — they want a job," said Dorrier. "A lot of my clients are dealing with how do you get people excited about work and the joy of sanding a piece of wood, making something work, making it happen?"

False notion of competence

Dennis Munk, professor of teacher education at Northern Illinois University, believes confusion about defining success has resulted in part from a good motive — to find a way for all students to be successful. "It's hard to argue that that's wrong," he said. "But ... in an attempt to help every student become successful are we watering down the demands, requiring less of them, and are we giving them a false notion they are competent when in fact they have not been exposed to as rigorous standards as they might have been?"

Bainbridge shares Mansfield's concern that educators have inflated grades in an effort to raise self-esteem. The problem, he says, is when they get their SAT scores, "the rubber meets the road, and so that's just a short-term fix. You really are deceiving the student."

Bainbridge's group, which has done 931 audits of school districts since 1987, has data that indicates grades have been inflated in poor, urban schools more than others.

Principals and teachers are reluctant to flunk students for fear that they will drop out of school. Better to give them an inaccurate grade and keep them in school than to have no schooling at all, these educators reason.

Narrow thinking

SchoolMatch administrators believe, though, that this is narrow thinking that ultimately will not benefit the student. Bainbridge hears from high school administrators who contend if they lower grades their students will not be admitted to college. He insists, however, that colleges "could care less about the grade point average." They are interested in class rank and standardized test scores.

Bainbridge said he has seen school districts overcome assessment problems. "Frankly, in a lot of them just alerting the teacher to this grade inflation problem helps fix it," he said. "It may not cure it, but it certainly goes a long way in helping to change the problem." Having teachers post the average grade they issue helps improve

accountability, he said.

Munk believes satisfaction with the grading process could be improved if students and parents were more involved. Teachers need to declare their expectations and requirements beforehand and communicate along the way how students are earning their grades. He concedes this is a more cumbersome process, but believes "if it was actually more of a team effort, then I think teachers may feel more comfortable giving lower grades."

Bainbridge likes President George W. Bush's plan to test students every year, an element of the education bill he has introduced to Congress. "I think that's very appropriate, but I hope when they say testing they're talking about normed reference tests and not these Mickey Mouse state proficiency exams ... designed by politicians," he said. Bainbridge advocates standardized tests such as the Iowa Test of Basic Skills. "We have really good tests in this country that have been used for many years, and there is no reason to reinvent them."

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Editorial

Testing the lines we draw in the sand

Harry der Nederlanden

A couple of issues ago I reflected on the role of conflict and criticism in the Christian life, reacting to what I've sensed as a general disaffection toward any and all criticism of other Christians, of individuals or groups, and also toward theological debates.

There's something good about this disaffection.

When schisms occur about theological notions that are far from the core teachings of the faith, such as common grace, it's often a sure sign that a church has become self-preoccupied. It's startling to see what teaching or practice can become a touchstone of orthodoxy in the church. A line gets drawn in the sand and suddenly fellow Christians are butting heads with each other instead of with the devil and his minions.

Lining up on opposing sides

Christians can line up on opposing sides of any debate with the same avidity as sports fans support their Toronto Maple Leafs or Edmonton Eskimos against the competition. Participating in a contest gets our adrenalin going and adds a bit of spice to our lives. Some of us recall with nostalgia the days when laymen were passionately involved in theological debates about God's eternal decrees, presumptive regeneration and whether the serpent in the garden had vocal cords, but certainly some of it was little more than intellectual debate as a form of sport, a contest for supremacy. But maybe I'm just showing my own colors here.

It is natural that we who take the Word of God seriously want to stand *out* and stand *for* what we believe. We want to be a sign of God's presence and grace. One way to stand out so that others take note is to differentiate ourselves from others by what we profess, by what we do and by how we look. We want badly for the crucial difference between the children of light and the children of darkness to be clearly visible in some way. In ourselves.

So we draw lines in the sand. Children of God, said the leaders of the CRC in the fifties, don't frequent movie theatres and dance halls. Nor do they smoke, swear or drink stimulants like alcohol or coffee, added my Methodist friend. In the desire to stand out as a clear, unequivocal sign for God, we also mark that difference by identifying with certain truths.

When simply being a Christian doesn't seem to make much of a difference, that is, when we sense that our light isn't much brighter than anyone else's, we sometimes attach much greater importance and passion to a small difference just to prove to ourselves that we really are on fire for God. We magnify minor differences in order to blow ourselves up – like a blowfish, to look bigger – or like dynamite, to make a big flash.

The defense of the faith and our witness to the truth inevitably gets all mixed up with our need for identity and our desire for recognition, if not from others then certainly from God.

The tainted source

In this awareness of the tainted source of our many differing witnesses to the truth, we are very like everyone else in our society. After the holocaust, after the Cold War, after feminism, after Apartheid and after the native residential schools, everyone is extremely aware that a cause, any cause, can serve as an excuse to lord it over others and to do violence to their uniqueness. One of the hallmarks of our time, as a result, is a strong inclination to relativism. Our society not only tolerates all sorts of weird and wonderful beliefs and behavior, it also says – with some marked exceptions – that all beliefs are equal as long as they are held with conviction.

Christians, of course, can't give up on the notion of truth without losing the power to witness. More and more of us, however, seem to be of the opinion that the sword of truth should cut only one way, namely, to slice away at the unbeliever. Over against the forces of unbelief, secularism and humanism, Christians should present a united front. At the very least, they should refrain from criticizing and attacking one another.

But are the forces of unbelief so easily isolated? Are they only at work "out there," among the children of darkness? We all know only too well that is not true.

If there is such a thing as a truth that addresses us all and that calls us all to repentance and conversion, then the first ones responsible to that truth are those who belong to the body of Christ. If we shrink from that responsibility in the name of some warm fuzzy sense of loyalty to all who conjure with the name of Christ, we fail in our responsibility. If we create conditions in which the shoddy thinking and questionable practices and outright charlatanism of Christians can only be exposed from the outside, by non-Christians, we are leaving our children a flimsy inheritance.

It is to slip into a form of gnosticism: to act as if the forms, the ideas, the traditions and institutions of his-

torical Christianity are indifferent, don't matter, that there's some amorphous, "spiritual" essence which alone matters.

Every Christian is a social, bodily, historical being bound by limits of gender, race, class, culture, tradition and many, many more limitations. We are finite human beings born into specific families, raised with certain customs and values, informed by 20th century culture, but these are not conditions we are called somehow to escape or transcend. These are part of our creaturehood and God said they were good for us. To confuse our finitude with our fallenness is a typically gnostic error.

'Evanjellycals'

In our eagerness not to be parochial or ethnic or sexist or otherwise prejudiced, we are in danger of becoming, in a word coined by some wit, "evanjellycals" – shapeless, spineless, infinitely malleable creatures that take on the shape of their environment. That's a paradox: the more we deny our boundedness, the more time-bound we become.

We are, alas and hallelujah, condemned to witness to the truth as mere mortals. But speak, testify, argue, praise and critique we must.

Yet, the first and root use of language for the Christian is to confess. We do not first of all think or name or comprehend or imagine the truth. It is not we who gather it together, interpret all the parts and assemble them into a meaningful, harmonious whole – into a worldview or ideology.

Christians know that not only may they not do this; they can't. Humans are not capable of giving unity and coherence to the whole of life, history and reality.

We confess that there is such a unity, but we 'see' it only by faith, like Abraham, as something promised. Unlike Abraham, we also have another reference point: he who is the way, the truth and the life. Not a force or an idea or a system or even a story. But a person. A person who was judged an outlaw by three systems of truth – the ethics of Israel, the philosophy of Greece and the politics of Rome. It is a truth that rips the truth of man, even his noblest, highest truth, from its moorings in some supertemporal mind and puts it among the humblest gifts we bring as an offering, with the widow's mite.

It is in this spirit, in this context, that CC proposes to introduce a series of short essays reflecting on the Reformed tradition, particularly those teachings that have served as the key doctrines of that tradition. They are not identical with revealed truth. No Reformed pastor or theologian would claim that. Nevertheless, people have been martyred witnessing to the biblical truths they hold up to us.

How do we continue to be true to that truth and stand boldly in that tradition while acknowledging that our understanding of those truths have changed? How do we listen to other Christian traditions while frankly addressing the shortcomings we see in them? We cannot respond to the demand for change and develop a vibrant, engaged Christian mind unless we expose not only our own traditions and practices but also those of other traditions to a penetrating and unsparing biblical critique. It's the only way we can help one another test those lines we draw in the sand – whether they are genuine marks of the faith that strengthen our witness to him, or whether they are just gang colors, team jackets to give us a sense of belonging.

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Opinion

Campaign Against Child Poverty

These are excerpts from an address made by Gerald Vandezande, a volunteer spokesperson for the Campaign Against Child Poverty, at the Faith Leaders' Breakfast sponsored by CACP, held on January 16, 2001, at Temple Emanu-El in Willowdale.

We are gathered here as a unique group of people of faith. We want to help make a decisive difference for the common good. Because of our comprehensive understanding of faith, we are deeply troubled by the national scandal of poverty. We are convinced that Canada has historic promises to keep and Ottawa has generous actions to take! "It's a matter of conscience."

We are increasingly confronted with the worsening plight of voiceless children and vulnerable families who are trying to survive in our beloved Canada – possibly the wealthiest country in the world.

Number represent people

When we read the poverty and homelessness statistics, we must remember, and so must our politicians, that numbers represent people. They represent people with names, faces and feelings. People with families and children. People with lives and responsibilities.

All of us can probably do much more – individually and collectively, personally and politically, congregationally and denominational, organizationally and institutionally, also via our ecumenical councils, interfaith networks, and community-wide coalitions.

One such coalition is the Campaign Against Child Poverty. We are united to help bring about substantial changes in public awareness, public policies and government strategies, especially when it comes to the stewardly allocation of people's hard-earned tax dollars and the effective implementation of comprehensive social support programs and community services.

In order to achieve this basic goal, our Campaign's public education program and public advocacy initiatives urgently need your faith-driven insights and active support. Canada's opinion-leaders, public-policy makers and Parliamentarians all need to hear our united voices of heartfelt faith declaring growing concern for the countless children, their worried parents and other weary care-givers. They know from everyday experience and we hear that the well-being of many children hangs in the balance.

The public and our politicians alike need to hear clearly our persuasive, prophetic appeals rooted in living faith that active compassion be shown, that inclusive justice be done, that unconditional love and mercy be practiced, that human dignity be affirmed, that family life be protected, that community and solidarity be demonstrated, both in word and deed.

We all need to do so in the various ways we are people together, relate to each other, care for and share with one another. We all need to do so as neighbors and faith-communities, as fellow Canadians and community groups, and equally as citizens and governments. Together, we must establish principled budget premises and responsible

investment priorities that will shape inclusive social programs and equitable fiscal policies aimed at enabling powerless people to experience and express human dignity and real community.

We agree with the Prime Minister's timely affirmation that "Government can be a force for good in society, to ensure an equitable sharing of the benefits of our renewed economic strength." We welcome his admissions that "There remain, unfortunately, serious social problems in the land," that "Too many children live in poverty," and that "Too many aboriginal Canadians live in Third World conditions."

A good start for young children is dependent on adequate family incomes, strong relationships with parents and other caregivers, and community supports.

New initiatives needed

As far as CACP is concerned, these initiatives must include the following:

1. a Social Investment Plan which re-directs at least 1.5 per cent of Gross Domestic Product to federal investments in children and families;

2. a comprehensive Child Benefit System including support for vulnerable low and modest-income earners among whom are 800,000 children whose families are forced to rely on social assistance;

3. a comprehensive system of early childhood development services including affordable, high-quality child care;

4. secure, affordable housing;

5. restoring federal transfer payments to at least their levels prior to the shift to the Canada Health and Social Transfer (CHST) and establishing mechanisms to ensure that provinces are held accountable for federal funds received for social welfare and post-secondary education.

Canada's children and their families are waiting! They are watching and hoping for help! People of faith must show they have the heart, the conviction, the conscience to act for the common good that includes the human rights of Canada's most vulnerable. As I understand life and justice, child poverty is a non-partisan, basic human-rights issue.

The challenge is: We all must walk our talk! We all must practice what we preach!

Will we be watching, hoping, and praying? Will we be working for social justice now — today, tomorrow, and in the weeks and months ahead?

The Scriptures invite us to choose for shalom, for justice and peace. Therefore, we can take heart from these familiar words of Psalm 146 which speak of "the God...who keeps faith forever; who executes justice for the oppressed; who gives food to the hungry," who is our "help" and "hope" — today and always!

The Campaign Against Child Poverty (CACP) is a non-partisan coalition of faith communities, public interest and child advocacy groups, family service organizations, charities, representatives from the medicine and corporate world, and others who are concerned about the increasing number of poor and inadequately cared-for children in Canada.

Richard Wurmbrand: 1909–2001

Reverend Richard Wurmbrand was born into a Jewish family in Romania in 1909. After his conversion he became a minister and ministered faithfully in his church in Bucharest until 1945, when the communists took control of Romania. Then he undertook a secret ministry both to captive Romanians and to Soviet soldiers who were part of the invasion force.

Solitary confinement and torture

Arrested in 1948, he was committed to prison, where he served three years in solitary confinement and five additional years in "mass" cells, during which time he was subjected to medieval tortures.

Following his release in 1957, Wurmbrand resumed his underground work until he was re-arrested in 1959 and sentenced to twenty-five years in prison. A general amnesty in 1964 again brought his release and he resumed his underground work. Finally, in 1965, in great danger of a third arrest and imprisonment, he was ransomed out of Romania by Christian friends in Norway, who paid \$10,000 (US) to the Romanian Communist authorities for his release.

From the United States, he pursued his support of the underground church activities, which are continued today in communist and Muslim countries through the international organization he founded — the Voice of the Martyrs. Together with his late wife Sabina, who also suffered as a slave-laborer for three years under communism, he travelled extensively worldwide for 33 years, informing the world about the persecuted church and how to learn from the Christian martyrs for Christ. He spoke about practical ways to help assist the persecuted saints, and wrote several books, the most famous of which is the bestseller *Tortured for Christ*.

Both Richard and Sabina, who passed away last year, have obediently followed their Master's call without regard for personal safety or comfort. They have encouraged thousands of people by their witness and support, always pointing them to our loving Savior, Jesus Christ. Physically, emotionally and spiritually they suffered much, even in the free West.

Richard's suffering ended on February 17, 2001. God took him home. It is our prayer that the Father in heaven will sustain the Wurmbrand family in their time of loss.

We, at Voice of the Martyrs Canada, are privileged by carrying on the work he began.

Klaas Brobbel, Executive Director
Voice of the Martyrs Inc., Mississauga, ON



Rev. Richard Wurmbrand

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Environment

Provincial groups promote creationism, combat evolutionism

Alan Doerksen

WHITE ROCK, B.C. — A Christian who believes in evolution is "an oxymoron," according to George Pearce, the director of the Creation Science Association of British Columbia (CSABC). His agency is one of ten provincial associations across Canada, each of which is dedicated to promoting creationism and opposing the theory of evolution.

Although each provincial group is independent, "we work together," says Pearce. CSABC also co-operates with creationism groups in the U.S.

Pearce, who is now retired from teaching, had to deal with the creation-evolution debate head on when he taught in B.C.'s public schools a few years ago. When teaching biology, he needed to teach about evolution. He did so, but also taught about creation. "I always taught a two-model approach," he explains. Currently, in B.C.'s public schools, evolution is "mandated to be taught and creationism is forbidden to be taught," says Pearce.

CSABC was first started in 1967 as The Bible Science Association of Canada, which was formed to communicate information about creationism in everyday language to churches, schools and the public in general. It has grown steadily and now has branches and representatives in every province. CSABC describes itself, on its website, as a non-profit educational organization, with a scientifically-documented message, to strengthen the faith of Bible believing Christians. It focuses on "bringing the present generation of young people in our schools and colleges back to the Bible and to Christ as their Lord and Savior."

Special recent creation

The association promotes creationism in churches and schools, and promotes research to study creationism. CSABC espouses a "special recent creation" rather than a creation by development from one life form to another; and in divine design and purpose in nature, not chance development.

According to CSABC, "The theory of evolution is basically responsible for the moral, spiritual and educational decay of our times and the spirit of anarchy so prevalent today. It does away with God, and makes of man another animal, subject only to animal instinct for survival and reproduction.

"In evolution there is no fall



M.W.F. TWEEDIE, PHOTO

Dark and light-colored moths on a tree trunk darkened by industrial soot. While evolutionists use this as an example to support evolution, B.C. creationists disagree.

from perfection, no sin and no necessity for a Savior. Evolution strikes at the very heart of our Christian faith. Though only a theory, it is taught as a fact to our children, even in the early elementary grades in public school.

"In recent years, scientific evidence has been piling up against the theory of evolution, and in favor of Biblical Creation. However, our news media and educational system will not abandon evolution without a battle."

CSABC offers a variety of resources to schools, churches and individuals interested in learning more about scientific creationism. These include a creation bookstore, videos, guest speakers and courses. For instance, the agency offered an evening course in "How to Disagree with Evolution Intelligent" in Langley and Abbotsford, B.C., in early February. This course was taught by Richard Peachey, a public high school science teacher in Abbotsford who is vice-president of CSABC. It focused on scientific, philosophical, sociological, and biblical arguments against macro-evolution; and put forward arguments for intelligent design.

CSABC has a catalogue of books dealing with creationism targeted toward Christian education for children, teens and adults.

Sister agencies

CSABC has sister agencies in other provinces, such as the Creation Science Association of Alberta (CSAA) and Creation Science of Saskatchewan Inc. (CSSI). CSAA describes its purpose, on its website, as:

- To collect, organize and distribute information on Creation Science.
- To develop a better public understanding of Creation.

"In evolution there is no fall

Economics and ecology: a marriage made in heaven?

Creation waits...
John Wood



Sibling rivalries are notoriously difficult to resolve. The effects can be widespread and the consequences long lasting. To most people economists and ecologists are the Jacob and Esau of our day. They have been separated for over a century like distant nations. But it seems unlikely that they will remain a house-divided, with little in common, for the division is being challenged by a remarkable group of interdisciplinary thinkers in business, government, and academics. The signals of a new rapprochement are promising, but not widely recognised by the press. We are still more likely to hear about the conflicts between business and the environment than of co-operation. Yet the Christian community has both an interest in the outcome, and an opportunity to shape these events.

Powerful knowledge

Globalisation is the buzzword of choice today. Yet it is also a fact of life that is changing what everyone of us does. The driving forces of change are the hard-won theoretical and practical breakthroughs in economics, science and technology. In economics we have learned the lessons of doing business. We can marshal vast bodies of information, sophisticated technologies, and large numbers of people to solve complex problems of production and marketing. The success of the modern economic machinery is stunning and cannot be denied. We can even to some degree manage those notoriously difficult and obscure economic cycles. We have learned in great detail how the physical, chemical and biological world works and can turn this knowledge into an amazing variety of gadgets and services. Francis Bacon's 300-year-old dream of controlling the earth has come true — knowledge is power.

However, these economic developments have not solved human misery or prevented environmental loss. Some people discount these negative factors, emphasising the promise that tomorrow will be better than today. They hope that progress and modern economic mechanisms will solve these outstanding, but temporary problems. Academic ecologists have recorded dramatic changes in the natural world, and they wonder if we are exceeding the biological limits of the earth.

Ecology versus economics

The traditional conceptual frameworks for these disciplines could not be farther apart.

Ecologists recognise a planetary system of self-regulating but finite systems. Economists have seldom favored the idea that nature might impose limits on the economy. They see few if any limits that human ingenuity can not overcome. The successes of the industrial and agricultural revolutions have left us less and less dependent upon the givens of nature. Soil fertility can be altered, pests controlled, and raw materials or products can be moved anywhere on the planet. It has been possible to think only of the economy and let the natural world fade into the background.

A new view

Yet recently a group of individuals have come together to forge a new, interdisciplinary view of these traditional solitudes. Ecological economics holds the promise of re-integrating ecological theory into economic models. This discipline also challenges traditional ecology to consider the full impact of human activity on living systems. Humans are not merely intruders, but members of the system. Humans have become the keystone planetary species. We are the species around which most biological communities are now organised. Our hand increasingly shapes the earth's landscapes, as we have fulfilled the promise of Genesis 1:28 to rule over and subdue the earth. In order to form a truly sustainable economy, however, we must learn how to retain the services of nature — our natural capital. We urgently need new insights from both economics and ecology into how to better manage our household.

This is where Christians can make an important contribution to this discussion. We can offer a truly transcendent sense of the worth of creatures. The earth is God's handiwork, not merely a resource for the industrial market place, or an object of scientific curiosity. We can urge a view of creatures, created by their maker, with worth beyond their utilitarian value at the moment. The marriage

of ecology and economics holds the promise of what some are calling a true Stewardship Economics.

John R. Wood teaches environmental science at The King's University College, Edmonton.



• To prepare resource material on the Creation Model for use in all schools.

• To promote inclusion of scientific creation in school curricula.

CSAA publishes the quarterly newsletter *Creation Science Dialogue*, which is dedicated to the re-examination of science from a young earth perspective and to the discussion of creation and evolution models. Like CSABC, this agency offers books, videos, guest speakers and seminars.

CSSI was designed to create and distribute information on "the creation/evolution origins contro-

versy," reports the agency on its website. CSSI promotes, primarily in Sask., Canada, the creation position by presenting resources covering topics such as theology, Biblical creation, scientific creationism, intelligent design, fossils, dinosaurs, radiometric dating, and flood geology, as well as some teaching and home school materials. CSSI publishes the magazine Saskatchewan Creation News, and sells books, videos, and audio tapes. It sponsors international, as well as local, creation science speakers. CSSI follows this creation model:

• The origin of all things occurred by special acts of a Creator.

• The logical complexities of the entire universe demonstrate the intelligent planning and design by a Creator.

• All living things come from life which was originally created in separate and distinct kinds.

• These created kinds have the ability to reproduce and exhibit multiplied variation within pre-determined genetic boundaries.

• The fossil record shows the catastrophic burial of members of the original kinds of life.

Arts/Media

Book Review

Grim tales for children

A Series of Unfortunate Events

by Lemony Snicket

New York: HarperCollins Children's Books

Reviewed by Ron Vandenburg

Lemony Snicket has had a difficult life. It seems that very strange things happen to him. At a book signing this past year in Toronto, Mr. Snicket was unable to attend, because he got stung by a bug and was paralyzed from the armpit down. On his book jackets, his face is obscured by his trench coat as he walks through the snow. Readers of his mock-gothic book series for children *A Series of Unfortunate Events* know of his tragic love identified only as Beatrice and

therefore understand his need for these lonely winter walks.

Lemony Snicket is a big star in Canada, the United States, Europe, Israel and Japan. His novels will number a very unlucky 13 when the series has been completed. Popular with children, teens and adults, his books are displayed along side those of Roald Dahl and J.K. Rowling. When the *New York Times Book Review* introduced its new bestseller list for children's books, Snicket debuted

at 15. Now all five of his books have made the top 25. And of course, the movie rights to the series have been sold. Snicket is hoping for a very depressing musical film version.

A depressing world

This is the world of Lemony Snicket.

It's a world of Violet, Klaus and Sunny Baudelaire, children who in the first pages of *The Bad Beginning* discover that their parents have just died in a terrible fire. As the series continues, any one close to the children goes missing or dies. Most of the terrible circumstances are created by one of the big nasties of all literature, the evil Count Olaf who pursues the

children. Trying to get control of their large inheritance, he has tried to marry Violet, has hypnotized Klaus to almost commit murder and, worst of all, has been a gym teacher forcing the children to run laps.

But what can we expect from a series that begins like this:

"If you are interested in stories with happy endings, you would be better off reading some other book. In this book, not only is there no happy ending, there is no happy beginning and very few happy things in the middle. This is because not very many happy things happened in the lives of the three Baudelaire youngsters. Violet, Klaus, and Sunny Baudelaire were intelligent children, and they were charming and resourceful, and had pleasant facial features, but they were extremely unlucky, and most everything that happened to them was rife with misfortune, misery and despair. I'm sorry to tell you this, but that's how the story goes."

Not laughing yet?

Not laughing yet? Snicket describes the bleak fairy-tale situations with grim humor. We know that whatever the circumstance the children must survive, and like any super-villain, Count Olaf will not succeed but escape justice only to return another day.

Daniel Handler, the man who often appears in place of the elusive Snicket at his book signings states, "I think these books confront head-on a lot of tough things about the world." He says, "I think in some larger sense that the series ends up pondering why bad things happen, and that it postulates an answer that there is no clear answer."

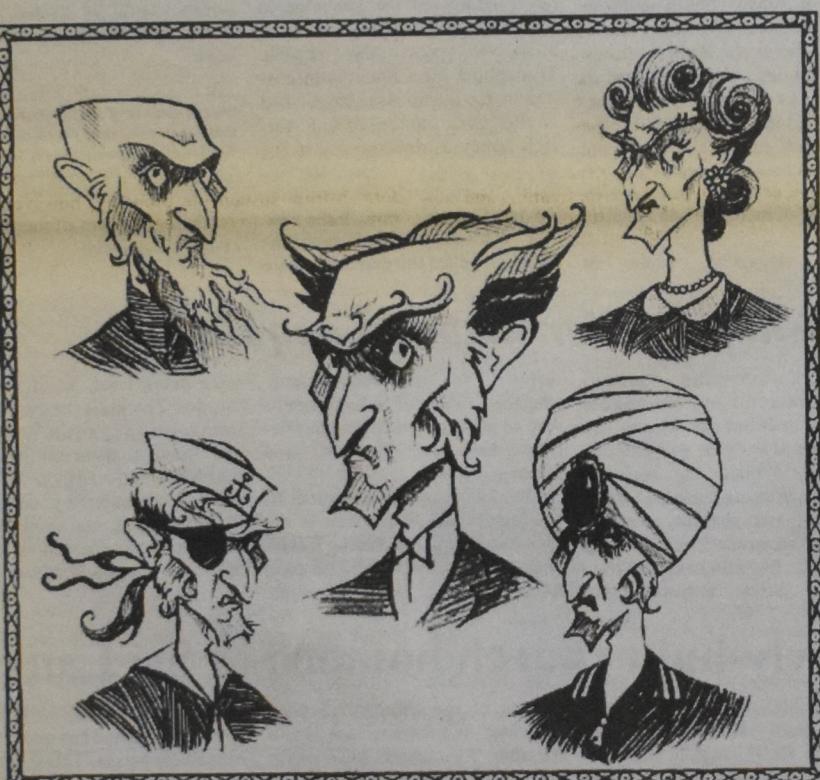
For Christians, here is where we need to pause. Does dark humor have a place for us and a place on our children's book shelves? When we hear the premise of a black comedy, we are often aghast at the mirth of the teller. The story focuses on suffering and death. The humor itself usually comes in the telling of the tale and preposterous reactions of the characters

***THE MISERABLE MILL***

to those situations. The exaggerated adults who occupy Snicket's world never see the evil of Count Olaf because of their own fears, pride or self involvement, and so the children are left to their own devices to defeat their foe. With Violet's inventing skills, Klaus's book knowledge and Sunny's extra sharp teeth, they are suited to the difficult tasks that face them.

Will children get the humor? I think so. But as the series continues, the reader often fears that the author is only keeping these characters alive to continue doing bad things to them. The depressing repetitive cycle continues from book to book and quickly becomes tiresome. As with all good storytelling, we have to care what happens to the main characters; otherwise, we'd lose interest and we'd miss the reason the story was written in the first place.

And for a series that offers no hope, is there any reason to continue reading to the thirteenth book? If he ends it with a happy ending, Snicket will betray his basic concept. If he ends the series with more suffering or death, the journey for reader had no value. Either way Snicket's world will leave the reader dissatisfied and with little hope. Ironically, maybe that's what he would like.



UNWANTED!

The authorities are interested in imprisoning Count Olaf — a treacherous villain, a greedy criminal, and an unpleasant person to meet in social situations — for the crimes of murder and attempted murder, robbery and attempted robbery, fraud and attempted fraud, blackmail and attempted blackmail, assault and attempted assault, bribery and attempted bribery, and poor hygiene. Be warned — Olaf is often armed, usually in disguise and always impolite. If you see anyone who resembles these illustrations, experts advise you to scream and run away.

Church

Call for campaign to end death, maiming and slavery in Sudan

Nina Shea

WASHINGTON (BP) — Many governments persecute Christians, but only one is currently waging genocide. That is Sudan, where an extremist Islamic regime is trying to impose Islam by force on the nation's large Christian minority.

In Sudan's 17-year-old civil conflict, 2 million people — mostly from the Christian homeland in south and central Sudan — have already been killed. Another 4.5 million of these southerners have been driven from their homes by bombing raids and warfare, making them the largest displaced persons populations in the world.

The government of Sudan is the only one in the world today engaged in chattel slavery. It repeatedly and intentionally bombs hospitals, refugee camps, churches and other civilian targets. Through the manipulation of foreign food aid, the regime carries out mass, selective starvation. By blocking aid for several months in 1998, it brought 2.6 million south Sudanese to the brink of starvation and caused 100,000 hunger-related deaths.

atrocities in Sudan has galvanized a nationwide coalition of hundreds of religious leaders and groups who believe there is a moral imperative to speak out. They are pressing for an appropriate U.S. foreign policy response — one that would treat the government of Sudan as no less a pariah than the apartheid regime of South Africa. This grassroots movement, which has waged a two-year campaign of rallies, letter-writing and petition drives, prayer vigils, conferences and other public initiatives on behalf of the besieged people of Sudan, represents a rare constituency for a foreign policy issue.

of the crisis."

Inexcusably, the U.S. government channels most of its food aid to Sudan through the United Nations "Operation Lifeline Sudan," which grants the Sudan regime a veto over when, where and if international food aid can be delivered to south Sudan — a veto that Khartoum has not hesitated in exercising. As Tennessee Sen. Bill Frist has attested, the United Nations has never put up a fight against the Khartoum food veto. Over half of the U.N.'s food aid to Sudan is provided by the United States.

As was powerfully demonstrated in the campaign to end apartheid in South Africa, political and economic pressure is effective in ending oppression. Now is the time that North American Christians need to affirm to their governments that the genocide in Sudan should be treated no less firmly than South African apartheid.

World's most violent abuser

The U.S. Commission on International Religious Freedom, in its May 1 report last year, found that Khartoum is the "world's most violent abuser of the right to freedom of religious belief." The situation has also drawn public protests from prominent Christian leaders, such as Southern Baptist ethicist Richard Land, Catholic Cardinal Bernard Law, Prison Fellowship founder Chuck Colson and Franklin Graham. In the fall of 2000 the U.S. Holocaust Memorial's Committee of Conscience made Sudan the focus of its first non-European project.

The staggering scale of

U.S. policy ineffective

So far the United States policy toward Sudan has been unfocused and ineffective. President Clinton never addressed the genocide in Sudan and failed to rally American allies to press the regime. Throughout the Clinton Administration, the Sudan issue languished on the "back burner" of U.S. foreign policy as documented in the administration's own January 2000 "Interagency Humanitarian Review," which also found that "the 'business as usual' approach to Sudan belies the extreme nature

*Shea is director of the Center for Religious Freedom at Freedom House in Washington, a member of the U.S. Commission on International Religious Freedom, and author of *In the Lion's Den*, published by Broadman & Holman. (This article was slightly revised for a Canadian readership.)*

Muslim murder suspects acquitted

EGYPT (Compass) — Instead of convicting the Muslim murder suspects accused of killing 21 Christians in last year's El-Kosheh massacre, a judge in southern Egypt has accused the local Coptic clergy of responsibility for the three-day rampage. In his opening statement, presiding Judge Mohammed Affify accused three

priests in the predominantly Christian village of failing to put a stop to rioting, which erupted between December 31, 1999, and January 2, 2000.

The Sohag court acquitted all but four of the 96 suspects in the El-Kosheh trial, including seven defendants who had eluded arrest. A total of 57 Muslims

were being tried, 38 of them for murder. The most serious charges against the 32 Christian defendants were looting, arson and attempted murder. Coptic Bishop Wissa of nearby Baliana village denounced the blanket acquittal of all the murder suspects as an open incitement to more killings and injustice.

Newly-built church bombed in Sri Lanka

SRI LANKA (Compass) — A newly built Roman Catholic church in Hulandawa, in southern Sri Lanka, was damaged by eight explosions on the morning of January 22, 2001. Eight charges of dynamite were laid against the four

corners of the church. All were detonated, but the structure is still standing. Two arrests have so far been made by Sri Lankan police, who are also guarding the building. Parish priest Fr. Michael Rajendram has registered a formal

complaint with President Kumaratunga and has asked for his immediate action. This is the third church to be built in the town. The previous two were destroyed by unknown assailants.

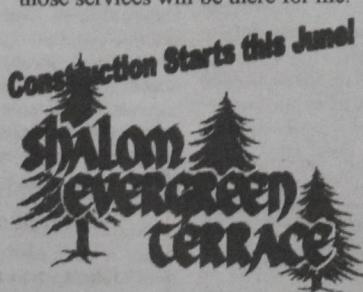
Karachi police arrest blasphemy law protestors

KARACHI, Pakistan (Compass) — Karachi authorities jailed and pressed charges against a Catholic priest and 16 other religious rights activists for participating in a public protest January 10, 2001, against Pakistan's stringent blasphemy law. After a week's detention, Fr. Arnold Heredia, a prominent Christian rights activist,

was released on bail January 16 along with two other Christians and a Muslim leader. Each of the four was charged Rs. 30,000 (\$485) for bail security.

The 13 other detainees, all Muslims, were granted bail on January 18. The protestors were detained after local police resorted to batons and teargas to break up a

multi-faith procession on the afternoon of January 10. Police officials declared the protest an "unlawful assembly." The procession was to have submitted a memorandum at the Governor's House protesting the misuse of the nation's blasphemy laws.



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Church

Knowing and not knowing God

"Formerly, when you did not know God, you were slaves to those who by nature are not gods." (Gal 4:8, NIV)

"For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened." (Rom. 1:21, NIV.)

These two statements by the apostle Paul seem to contradict each other. In the first one he says flatly that the Gentile Christians in Galatia, before their conversion from paganism, did not know God — period. In the second he says that all the members of the human race, clearly including the Gentiles, are under the wrath of God because, although they *did* know him, they failed to glorify and thank him. One is tempted to ask the apostle, "Well, which is it? Do Gentiles know God, or don't they?"

The first statement is not so unusual, because Paul makes the same point in a number of other places. In 1 Thess. 4:5 he says that Christians should avoid sexual immorality, "not with lustful passion, like the *Gentiles who do not know God*" (NRSV), and in Eph. 2:12 he writes that the Gentile Christians he is addressing were formerly "*without God in the world*" (compare also 2 Thess. 1:8). This fits well with the overall testimony of the Bible that only those within God's covenant people have the privilege of "knowing" him. Occasional counter-examples like Balaam and Job are only the exceptions that prove the rule.

Different kinds of knowing

So it is really the second text quoted above that is the problem. What does Paul mean by saying that humans in general somehow "knew" God, so that they are guilty for not giving him the glory and thanks that are his due? And how does he square this with his flat-out statements elsewhere that people outside the covenant did *not* know God?

Part of the solution, of course, is that there are different kinds of knowing. Quite apart from the difference between knowing facts and knowing people, there is a whole range of different meanings to the statement "I know John." Someone might ask you, "Do you know John Smith?" and you might answer, "Sure, I know him." But then if that same person were to ask you, "Okay, then, what is he like?" you might say, "Oh, I know who

Chapter & Verse

Al Wolters



he is, but I don't really know him." Perhaps this is analogous to Paul saying that the Gentiles both know God and don't know him.

Repressed knowledge

But I believe the solution has another dimension as well. It is possible to "know" something without being aware of it. A husband may forget his wife's birthday, but that's not because he doesn't know it. His knowledge and his awareness are not in touch with each other, and his wife is understandably irritated with him because of it. Similarly, we can often observe in others that there are unpleasant things about themselves that they cannot or will not allow themselves to face. It's as though they deliberately avoid allowing this knowledge to come into their awareness.

I suspect that this is the kind of knowledge that Paul is talking about in Rom 1:21. All human beings have a sense of the divine, all are confronted by God's revelation of himself in the world. They are genuinely in touch with that revelation, and at some deep religious level they "know" the God who is manifesting himself in that revelation. But they don't allow that knowledge to come into their consciousness — or they allow it to come only in all kinds of fragmentary and distorted ways.

That's why Paul says in verse 18 of this chapter that humanity as a whole "represents the truth" in their sinfulness. The knowledge that they have is a *repressed* truth, an actively ignored knowledge that does not bear its proper fruit. In terms of their ordinary awareness they really *don't* know God. It takes a mighty act of God, through the agency of the Spirit and the Word, to make them aware of the knowledge they had all along.

Al Wolters teaches Bible and the biblical languages at Redeemer University College, Ancaster, Ontario. He is currently teaching a course on the Pauline epistles. His wife's birthday is April 8.

Editor's note: Notice that Al knows his wife well enough not to tell us which birthday his wife will be celebrating.



California conference examines Anglican Catholic movement

(Religion Today) — "If Jesus can show up in water, wine, bread and touch, then everything potentially speaks of Christ," Presiding Bishop Frank T. Griswold told participants at the International Conference of Affirming Catholicism, held at a retreat center near Santa Barbara, Calif., Jan. 8-10.

Griswold spoke on the theme, "Toward Catholicity: More Than We Can Ask or Imagine." He emphasized that there is a developmental aspect to maturing in

Christ. "Conversion as process," he said, "is ongoing."

Spiritual gifts, or charisms, as cited by the Apostle Paul, are ways that Christ seeks to be incarnate in all of our lives, Griswold said. "Charisms are not simply tasks assigned to us, but ways for Christ to connect through us to the world."

Bishop Keith Whittemore of Eau Claire, Wis., was one of two presenters on the subject of "Catholic Evangelism." He called for less politics and more theology,

starting with the House of Bishops, and a return of the parish priest as teacher in the rabbinic tradition, but Christianized.

Whittemore said, "The 17-to-35 generation is lost to this church. If we don't do something to engage this group, we will have a serious gap ... They are more in tune with the biblical message than we suspect. To interest this group, we need to go back to the old ways, including traditional liturgy."

Cathedral choristers sing to save an English church tradition

Cedric Pulford

LONDON, England (ENI) — Cathedral choristers in a diocese in southwest England are visiting primary schools to help children discover the lost joys of singing.

Headmaster Richard White of Polwhele House, the "feeder" school for boys for the Truro cathedral choir, has become alarmed that choral singing, once common in English primary schools, is "fast becoming something of a rarity."

White believes that choral singing is being driven out by pressures to concentrate on exam subjects and by the lack of funds for specialist teachers, leaving thousands of children deprived in what he described as a vital human area.

Reversing the trend

As chairman of the Choir Schools Association, White realized that he could do something to reverse the trend. He told ENI: "I thought we should be doing more to offer the inspiration of singing to others, and I thought I'd better start at home."

The result is an outreach program in Truro diocese in which small groups of boy choristers from the cathedral visit primary schools to sing with the pupils, who are then invited to make a reciprocal visit to sing in the cathedral. Interested children are also invited to take part in the Cornwall county junior choir, which has just been formed.

White told ENI: "It is a simple plan, and as such it has a good chance of working." He hopes that it may become the pattern for a nation-wide choral outreach program. "Obviously, we hope that promising boy singers may be encouraged to become cathedral choristers, but primarily this is a regular and lasting opportunity for all children who enjoy singing to develop their interest and talents."

The outreach program is organized through the local government of Cornwall, which is England's most westerly county. It is a scenic but generally poor county, suffering from the drastic decline of the former staple industries, mining and fishing.

John Harries, head of Cornwall music services, said: "This scheme is a natural extension of our primary school project which has put music co-ordinators into the most deprived parts of the county. Already it has started to heighten children's awareness of what they can achieve."

Pupils sang a wide range of music, from African and Indian to traditional folk and religious, he explained.

Singing not out of date

Harries told ENI: "It has to be singing, because many families cannot afford musical instruments. A lot of people say that singing is out-of-date, and that you need sexy, electronic music. The popularity of our program proves otherwise."

The chief organist at Truro cathedral, Andrew Nethsingha, who has been closely involved with the outreach program, told ENI that the potential interest in choral singing was demonstrated when one third of the pupils at one school visited — 25 out of 75 children — turned up en bloc for the first meeting of the county junior choir.

He told ENI he did not plan to turn anyone away for not being able to sing in tune. Nor did he accept that this would lower the choir's performance standards. "Too many people have been told: 'You can't sing,' and that's been a devastating experience for them," he said. "Given the right encouragement, everyone has the innate ability to sing."

Truro cathedral does not have a girls' choir. Nethsingha said the reason was finances, and if the money could be found, "we'd all like to see it happen".

By his estimate, at the first meeting of the junior choir, girls outnumbered boys by about two to one. "It was great to see so many boys," he said. "Singing is often seen [by children] as a girlie thing to do. That is a misconception we can tackle by taking our [cathedral choir] boys into primary schools."

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Education

Christian Education: alive and well in the Far East

Dr. John Van Dyk

In January I was privileged to spend three weeks in eastern Asia to work with a variety of Christian educators. I visited India, Korea, and the Philippines. The purpose of the excursion was to explore ways in which the Dordt College Center for Educational Services can assist Christian school communities in the Far East. Recently the Center has teamed up with the International Association for the Promotion of Christian Higher Education (IAPCHE) in an effort to encourage the development of Christian teacher training programs and educational research in various parts of the world.

India

India is a country that can hardly be described. One must experience the smells, the sounds, the heat, the heart-breaking poverty, and the masses of people everywhere. It is a land of incredible contrasts: luxury mansions and dilapidated huts, lush tropical forests and dusty deserts, elephants and tour buses on narrow, crowded roads, and a different language in every state.

The Church of South India consists of an amalgamation of several Protestant denominations — Anglicans, Presbyterians, Baptists, and others. Together they work to meet the many needs of India. They sponsor dozens of Christian colleges. One of them is Bishop Appasamy College of Arts and Sciences (BACAS) in Coimbatore, in the state of Tamil Nadu. BACAS offers a variety of programs (some at the Master's level), from visual communication to garment design and hotel management.

Like many of the other Christian colleges, BACAS engages in both teaching and research. It aims to link its programs to the practical realities of the world surrounding the campus. Garment making, for example, is a major industry that allows women to occupy a relatively independent status in a male-dominated society. Hotel management is an increasingly important subject in a country where tourism is on the rise.

Most impressive is the research the various colleges provide as a base for combined church and school action. For example, the social work department of BACAS did a study of a slum area in the town of Mettupalayam to determine the extent to which children drop out of schools because of the transient and nomadic life style of their unemployed parents. As a result of the study, the college and the churches initiated a remedial educational program to prevent



Primary students in Korea.

ASIA NEWS

these children from dropping out. I visited this slum area. Seeing the squalid, hopeless conditions in which these people live makes one weep. The area is filled with small huts and shanties, each housing at least three families. Open sewage drains criss-cross the settlement, and everywhere one sees faces in despair. In a tiny, crowded room a teacher tries to help beautiful young children to stay in school.

Korea

From India I traveled to Korea, where churches and Christian schools are popping up all over the country. The obstacles Christian schools face are formidable. First, there are government regulations for curriculum and university entrance examinations. To teach the curriculum from a Christian perspective requires a good deal of creativity and ingenuity. Secondly, the lingering effects of Confucianism interfere with authentic Christian education. Confucianism places individuals in a hierarchy of status and importance. It fosters the goal of success, and success

means to climb higher and higher on the ladder of social status. Such a philosophy flatly contradicts what Christian schools should be all about: to equip students for knowledgeable and competent servanthood. Confucianism and discipleship exclude each other.

These two forces combine to pose a third problem for Christian education in Korea: a pervasive dualism between the sacred and the secular. It is so much easier to teach the government-regulated curriculum as simply a neutral, same-for-all curriculum, and Christianize the school by adding Bible courses, a chaplain, and classroom devotions. Encouraging signs that Christian educators are addressing the problem abound, however. There is, for example, the Alternative Christian Education Association, a movement that has openly declared war on dualism. And there are fine examples of Christian schools, such as the Glo-ville schools in southern Korea, that have developed a holistic approach to teaching and learning.

The Philippines

My final stop was in the Philippines. My visit to this beautiful tropical country was nearly canceled because of the political unrest. Just prior to my arrival, the streets of Manila were filled with people demanding the ouster of the corrupt president Estrada (see *Christian Courier*, February 5, 2001). Had the army not sided with the people, the confrontation could have ended in violence and bloodshed. By the time I arrived, Estrada had resigned, the new president Gloria Arroyo was in charge, and peace had returned.

In the Philippines, too, Christian schools are flourishing. The Association of Christian Schools International (ACSI) counts more than 300 schools under its umbrella, and offers a M.Ed degree on the island of Cebu. The Reformed churches, too, have been effective. Dozens of schools have been established by Christian Reformed pastors and through the work of CRWRC. Worldwide Christian Schools plays a significant role in providing much needed support.

Plans for additional teacher training programs are under way.

In spite of the cultural, ecclesiastical, and perspectival diversity, Christian teachers in Christian schools in eastern Asia are eager to learn more about what genuine Christian education can be and should be. In all three countries I conducted workshops and seminars for principals, teachers, and education students. Their responses were very encouraging. I encountered remarkable enthusiasm about the call to serve the Lord in all aspects of Christian schooling, to equip for discipleship, and to unfold the vision of God's good creation, polluted by sin, in need of redemption and restoration. I also asked teachers to identify the problems they face in their classrooms and schools. The answers reflected universal needs: lack of money, resources and facilities, insufficient understanding of what it means to teach Christianly, incompatible and oppressive government regulations, and disunity among constituents.

Teachers feel isolated

In spite of annual conventions and inservice days, Christian teachers often feel alone. Christian schools, too, sometimes feel isolated. But they are not. Christian education is a global affair. Though often struggling and beset by difficult circumstances, Christian schools are flourishing in all parts of the world, often in places where there seems little chance of success.

Recently I received a message from a Christian school in a place in the Far East I did not visit — the Siberian island of Sakhalin, north of Japan. It told of suffering and pain and hardship: a suspicious government, little electricity and often no heat, no resources and no money to pay teachers. Yet there was a triumphant note: If God is on our side, who can be against us?

I ask everyone who reads this article to set time aside to pray for all the thousands of Christian teachers around the globe who need encouragement and support. More, if you are a teacher looking for a new challenge, or a retired principal with experience and compassion and not yet ready for the pasture, consider an overseas assignment to help our needy brothers and sisters. If interested, contact me at the Center for Educational Services at Dordt College, Sioux Center, Iowa.

Dr. John Van Dyk is Professor of Education and Director of the Center for Educational Services at Dordt College, Sioux Center Iowa.

Reflection/Psychology

Count it all joy

Alex Buchan

I made my first visit to China in 1986, and since then, I've made at least a couple of visits every year. I suppose in that time I may have interviewed upwards of 500 Christians. But I was always bothered by this discontinuity: Why is it that those who suffer persecution in the Bible express their experience in woes, fears, accusations, and doubts with God and everyone else, while those in China talked only of joy, bliss and triumph?

It always felt strange to read the Psalms in China. Half the Psalms are laments or complaints. The language is frank, raw and emotional. They are clear about one thing. If God is sovereign, then he must be responsible. "Oh God, why do you cast us off forever?" (Psalm 74:1) "My God, My God, why have you forsaken me?"

(Psalm 22:1) Persecution is interpreted as from the hand of God, and these Psalmists cry out to God for deliverance.

Thanking God for persecution

I used to assume that the Chinese were different. Their theology on the whole is not Jewish. They would never make complaints against God as the bringer of persecution, although I have heard many thank him for sending it. Many teachers also would maintain that to have doubts, or to make complaints, was unworthy of the true Christian spirit.

In addition, most Christian converts come from a religious background that stresses passivity, acceptance, and forbearance — not like the harrowing soul-searching and self-questioning of their

Hebrew ancestors in the faith.

Even so, I still found it odd to interview a Christian evangelist earlier this year who had all his teeth stamped out by police, and who spent 10 months shivering in an icy cell and maintained that it was "all pure joy, every minute of it." I do not wish to distrust his experience, but it does seem odd that if his spiritual ancestors like Job, Jeremiah, Peter and even Jesus can have their "Gethsemane moments," why can't he?

Never a doubt

Then I met an old Christian, well known to many as her testimony has been published extensively. Like the evangelist, her testimony is full of triumph. She was beaten every day for ten years by Red Guards during the Cultural Revolution, and she has always

told the story of those years in terms of joy, peace and compassion for her tormentors.

"But did you ever have any doubts that God was with you?" I would press her. "Did you ever feel discouraged?" And her reply was always the same, "Never!"

Except this year. This must have been my 15th visit to her. She started going through those years again. She started by saying, "I was beaten every day for 10 years, and every moment was sheer joy."

I intervened. "Please, was it really? No one is listening to us. Just tell me."

She paused and then said in a shocked whisper, "No, I have to say it was awful, but I can't say it too loudly."

Many times she thought of suicide. One time she was about to bring the chopper down on her wrist, but felt a tug behind her. No one there.

"God's hand," she concluded ruefully.

Punished for distributing Bibles

It was much later that the purpose behind it all was made clear. The Red Guards targeted her because she was a known Christian who distributed Bibles. They erected a large billboard outside her house listing her sins, including that of Bible distribution.

After the Cultural Revolution, when China was in recovery, she found high Communist Party functionaries sneaking into her house asking for Bibles. "Why on earth are you coming to me?" she would ask, astonished.

"Because we noticed back in the Cultural Revolution that you were pilloried as a Bible distributor. Do you have any left?"

She became one of the first Bible distributors in China when the Open Door policy began to take hold in 1979. Her story has a wonderful and triumphant ending, but she never felt able to share the agony of the process.

"I guess when you look back, you tend to just dwell on the positive, or maybe even you don't want to appear as a doubting Thomas."

I do not want to imply that those who talk of the joys of suffering are being in any way dishonest. There is a joyful element in suffering, even in the midst of the most intense physical pain. But I think it is a fact that many persecuted Christians self-censor their spiritual struggles, especially when they come to share their experience, hurrying to the gates of glory, forgetting the dark corridors that sometimes led them there. We should pray that they might feel able to share these struggles more honestly. For one thing, it might mean we — you and I — can identify with them more usefully.

Alex Buchan is Compass Direct Asia Bureau Chief. He kept a diary on his travels in 2000, keeping an ear open for the universal wisdom and challenge of those persecuted for their faith in Christ. This is one of several.

Aging and grace

I have a plaque in my study that shows an elderly couple sitting on a bench looking out over the sea in the low glow of the setting sun. The accompanying inscription reads:

"I wish I would have put as much time into my relationships as I do now in my memories of them. We should pay more attention when we are making our memories. If we did, we wouldn't have so many regrets, when all we have is memories."

I often wonder about the "anonymous" author of these words. Did life experience play a role in the creation of this plaque? Is this couple thinking about their early relationships with their now adult children? What are their regrets about? If they had a second chance what would they do differently? What would they pay more attention to?

Lingering regret

What do we do when we are in the evening of our life and regret lingers over our final years? How do we come to terms with the uncomfortable nagging inside ourselves that overshadows the feelings of contentment we could have as we grow older?

I am not sure whether we can go through life without having some regrets. Family life is often complex and we have limitations. Furthermore, we do not always realize the choices we are making when we are in the midst of the busyness of family life. Still, we know the best of intentions can sometimes create huge misunderstandings.

Aging gracefully

One of the tasks of aging gracefully is making peace with ourselves as well as with those we love. This is not easy. We would rather forget the times when we did not listen to our children when we should have, when we became entangled in handing out inappropriate punishment, when we repeatedly misjudged the seriousness of our children's despair and when we were not there for them when they felt lost and confused.

On the other hand, sometimes our adult children will bring painful family memories to our

Getting Unstuck

Arlene Van Hove

attention. They want to talk and deal with their hurt, pain and confusion. They are tired of their own ineffective and hurtful ways of behaving. They want to toss out old family baggage and preserve and appreciate what they have received that was good and helpful.

Pain as a point of contact

If we, as parents, are beset by sorrowful memories it may be helpful to ask our children what their memories may be. How do they see the experiences we are struggling with? What effect do they think it may have had on them? Is it a problem for them now? What can we do as parents and children to help each other heal?

However, if children are beset by painful memories and bring it to our attention, it is important to listen to them and try to understand where they are coming from. This is difficult for us as parents because we may have matured along the way and are no longer in that time frame. Yet, it is important to go back to where the adult children are coming from in order for healing to take place.

The good news

The good news for all of us is that as long as we have breath in our bodies it is never too late to heal painful memories. We can rewrite the last chapter of our story and allow the healing love of Christ to flow through us as parents and children. It takes courage but the power of God can help us face our regrets, talk them through with our adult children and pray for healing so that both generations can find peace in the memories we share.



Arlene Van Hove is a psychotherapist with Cascade Christian Counselling Association in Surrey, B.C.



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Media

I sang Shang-a-lang

Ron DeBoer

I embarked on an important media quest the other day. I was discussing with my media students the tremendous power of the media over marketing entertainment, particularly music, when out of nowhere, a memory, long buried, began a confessional dance on my lips. Head hung, I admitted to my students that I once owned a Bay City Rollers record album. Their response? "What's a record album?" When I guffawed at their good humor, they said, "Really, what's a record album?"

Taking the universe by storm

Of course, hearing the name of my first favorite rock band really got them excited. "I love roller derby!" one of the football jocks cried. I sighed, then enlightened them on the Scottish band that took the universe by storm in the early '70s and racked up a number of top five hits on American Bandstand, including *Shang-a-lang* and *Saturday Night*.

The kids stared in stunned silence. "You were around in the early seventies?"

Over the rustles of coats and zips of knapsacks, I promised I'd find out more about my first obsession with a rock band and get to the bottom of how the record company sold its wares to a sheltered CRC farm boy who, up until then, thought *Hee Haw* had to be the coolest show on TV.

The year was 1975. I was a ten year-old son of a dairy farmer fifteen miles from the nearest town with a movie theatre. We got two channels on our black and white television and one decent local A.M. radio station. The Toronto radio stations cut through the static only on clear nights in the blue pick-up when it was parked between the manure pile and the silo (There's a metaphor here somewhere!). The outside world was effectively filtered from my early life, simply by reason of geography. Toronto and the fast-talking A.M. deejays were in never-never



SYLVIA MACGREGOR ILLUSTRATION

land and getting cable TV was as probable as a fast food restaurant going up in our field. My TV diet consisted of after-school *Hogan's Heroes* reruns and Saturday night's *Hockey Night in Canada*, preceded by the Irish Rovers — if we got our chores done and had soaked in the tub for a while. Radio brought in weather, hog futures and the odd Anne Murray ballad.

So why in the midst of this utopic media-free haven did I buy a Bay City Rollers record album? I decided to call my mother.

What's a CD?

"What are you up to now?" was her response after a brief pause. If I had a nickel for every time she'd hissed that question I'd be able to buy the Warner Music Company. After puzzling for a few moments, I said, absently, "I wonder if the Rollers are on CD?" My mother's response: "What's a CD?"

Later that night I rummaged through the Crawl Space for my Box of Past Things — house league trophies, grade 8 diploma — hoping I'd tucked away my album for future adoration. But it wasn't there. Karen, my wife, smiled all-knowingly. She had hung onto her *Grease* and *Donna Summer* record albums.

The next day at school, I was puzzling aloud beside the coffee maker when one of my colleagues perked up. "Did you say The Bay

City Rollers?"

To say Jennifer (her real name) was a big Roller fan would be like saying Mario Lemieux is an okay hockey player. She still had all the albums, posters, fan magazines, concert tickets and even three Roller photo albums. She even went out only with boys who resembled band members. But Jennifer, now in her late thirties, was a big city girl; she even took a train with a friend to see the Rollers live in Nathan Phillips Square. And she had a crush on the lead singer.

I just liked the music — innocent bee-bop-a-doo sounds. Nothing personal. No fan obsession or anything. But why did I love this music and why did I buy the album?

Later that day, I told my students I had failed in my quest. I still didn't know how the media got to me. I bought the album and I'll never know why. The lesson ended lamely. It's the way the media works, I said, silently and slickly.

Then a bright-eyed boy named Spanta smiled at me and held up a cassette tape. "I down-loaded some songs from Napster," he said.

"That's illegal," I replied.

He narrowed his eyes. "You don't want the tape?"

I lunged and snatched it from him.

Mooresburg bridge with my brothers.

Then, in one of those Grinch-moments, it hit me. It wasn't the music at all. It wasn't the Bay City Rollers rock stars from Scotland in their terrible tartan scarves. It was me. And, more importantly, the world my parents built around my brothers and I — a world of laughter, love and deep faith that permeated all of life.

This past Christmas, Karen gave me The Bay City Rollers Greatest Hits CD. I beamed. She said she was embarrassed to ask for it at HMV, but the middle-aged manager behind the cash register told her his first bedroom poster was the Bay City Rollers.

Singing into a spatula

Then we watched our nine-year-old open her CD, the latest Backstreet Boys "Black and Blue" disc (which we hesitated to purchase despite her pleas). We checked out the lyrics and decided the CD was okay. The songs are kind of corny and the music is fabricated, but something about the Backstreet Boys makes her feel good. She can tell you all their names and she knows the lyrics to many of the songs, singing them into the spatula in front of the hallway mirror.

If we do our job right and create a home that is loving, God-fearing, and happy, she'll always love this CD, even if, twenty-five years from now, she doesn't know the names of the boys who sang the songs that provided the background music to one small corner of her childhood.

It strikes me that media, whether music, TV shows or movies, aren't always to be feared and shunned. We no longer live in a two channel, A.M. radio world. Multiplex movie theatres, satellite dishes and Internet culture pervade the lives of our children. While the media shouldn't take over their lives, there's no hiding from the sales people. If they want us, they'll get us; if they target our children, they'll hit them nine out of ten times. While discernment is important and responding to media with a reformed perspective essential, we need not worry about all the media mosquitoes buzzing about our children. By establishing solid Christian homes and by walking the path of media with our children, their journey, as well as ours, will be more meaningful and pleasurable.

Pardon me now, but I've got to go sit in my blue pickup for a while.

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Family

Caring across the miles

Lisa M. Petsche

Millions of North Americans are involved in the care of a mature adult — usually a parent — who lives in a different geographic area, be it an hour's drive or a plane trip away.

At the best of times the caregiving role involves a certain amount of stress, but this is often compounded when there are miles between the caregiver and care recipient.

Indeed, long distance caregiving can be emotionally and financially draining. Worries about your parent's physical, mental and emotional health as well as safety concerns can overwhelm you at times. You may wonder if plans you've set up are being properly implemented, or if you're going to get a call that there's a crisis.

Feeling guilty

You may also feel guilty that you can't be there on a daily basis to see how your parent is really doing and provide assistance as needed. You might wonder if you should be making more sacrifices — either moving closer or inviting him or her to come live with you.

Then there are the financial costs: the many long-distance telephone calls; gas and wear on your car, or else airfare expenses; and perhaps the cost of hiring a companion or personal support worker because you can't be there yourself. If you're employed, you may have to unexpectedly take time off work to deal with crises; some employers are less sympathetic than others.

Despite these challenges, there are many things you can do to help your parent and increase your peace of mind in the process:

- Make it easy for people to get in touch with you. Get an answering machine if you don't already have one, and perhaps a cell phone or pager as well. E-mail may also be advantageous.

- Set up a regular schedule of phone contacts with your parent (many people choose Sunday evenings).

- Find someone local who can do a daily check, either by phone or in person. This could be a reliable neighbor or relative, a volunteer from their church or a telephone reassurance service.

- Keep handy important phone numbers: your parent's neighbors, close friends, family physician and any home healthcare providers. Ensure they have your name and contact information, and encourage them to call you collect with any concerns. Stay in touch to get their ongoing perspective on how your parent is doing.

- Shop around for a good long distance savings plan so you don't have to be too concerned about the frequency and duration of telephone calls.

- Maintain a file of key information, such as your parent's medical conditions and surgical history, medications and local pharmacy, medical specialists, daily or weekly schedule and any upcoming appointments, banking institutions and other financial contacts, lawyer and pastor. Obtain a local phone directory if at all possible.

- Investigate available resources in your parent's community. These might include: emergency response systems; letter carrier or utility company alert services; accessible transportation; adult day programs and other leisure programming; home health services involving nursing, home-making, therapy and companion services, and alternative housing.

- If your parent has been diagnosed with a chronic illness, obtain information from the appropriate organization (for example, the Parkinson Foundation) to help you understand it and get an idea of what to expect for the future.

- If finances — yours or your parent's — permit, arrange for installation of a personal emergency response system.

- Regularly express appreciation to those who help care for your parent.

Pay close attention

When you do have an opportunity to visit, pay close attention to your parent's physical condition, mental functioning and mood. Consult their family doctor if you have any concerns.

Perform a safety assessment of the home environment to identify potential hazards — for example, scatter rugs that don't stay in place — and do what you can to rectify them. Visit a medical supply store and check out the many products that might make daily activities easier and safer for your parent. Alternatively, locate an occupational therapist who does home assessments and can make recom-

Wake me when winter's over

Back on Groundhog Day (Feb. 2) Wiarton Willie, the Bruce Peninsula's most celebrated gopher, promised that springtime was imminent. He lied. Frankly, I don't blame him. He probably just wanted to go back to bed. Nobody questions why dozens of TV stations across Ontario feature weather predictions based on the behavior of an albino quadruped. Why? Because people in this part of the country are simply desperate to believe that winter will end someday.

Personally I suspect I might be biologically designed to hibernate. Getting out of bed on these cold dark mornings is a real challenge. More than once I've offered Jack my half of the farm just to let me sleep all day. He never goes for it, even if I throw my firstborn child into the bargain. My favorite strategy is to set the alarm clock for 6:15 a.m. When it goes off I give myself just five more minutes. The next time I look it's 6:21, which is an odd time, don't you agree? Who gets up at 6:21? No one. So I wait until 6:30, but I don't look again until 6:32. Might as well wait till 6:35, right? Properly executed, this technique can result in at least an extra half hour of lying around. Of course, once you do get up, you're in a hurry because you've already frittered away 30 minutes of your morning.

Purgatory Hour

The world is a better place after I've had a shower and a cup of coffee. Although I'm not really a morning person, I do function fairly well until noon. After that it becomes a struggle to stay awake. When I worked with learning disabled kids, I scheduled the most energetic ones right after lunch hoping they could keep me alert. R.C. Sproul claims that even the most dedicated seminary students have difficulty maintaining consciousness during early afternoon lectures. He calls the period between 1:00 and 2:00 p.m. "Purgatory Hour."

On the other hand, a snooze on the sofa can be a slice of paradise in the middle of the day. When my twins were little, I often took an afternoon nap, on the advice of my doctor — bless his heart. Trouble

mendations in this regard.

If you have siblings in the area, arrange a family meeting to discuss your parent's needs and determine who can provide help.

Ideally, plan to stay for at least several days so you're not rushed. That way you'll have ample time not only to attend meetings (try to set these up in advance of your

arrival) and run errands, but also to enjoy your parent's company.

Even if he/she appears to be managing well right now, it's a good idea to begin finding out what resources are available in their community should he/she

Intangible Things

Heidi VanDerSlikke

is you can become hopelessly addicted to the habit. For a while it seemed the kids had outgrown their need for a daily power nap. As they became teenagers, however, there appeared to be a definite regression. They're liable to flop down anywhere they can and slip into brief periods of unconsciousness without warning. It's not some strange medical condition — they just need a little sleep.

Half way to Na-na Land

The other day I was in the college library around 1:30 trying to catch up on some reading. My eyes got heavy and I realized I had read the same paragraph at least three times. I was thinking how embarrassing it would be if the guy in the next study carrel were to catch on that I was half way to Na-na Land. Straightening in my chair, I noticed his face was remarkably close to the book on his desk. Moments later I heard his deep, rhythmic breathing. Observing the gentle rise and fall of his shoulders, I understood that he wasn't the least bit concerned about my state of awareness. Or anything else for that matter. His snoring ended with a confused jolt as several emergency vehicles abruptly screamed past on nearby Weber Street.

I decided to get some fresh air. Looking across the road I saw the ambulance, police cars and fire truck in front of the Zehrs store. A crowd of people gathered around a car which had literally crashed through the front doors, skidded across the lobby and halted a few feet short of the produce department. (Talk about tossed salad!) Nobody knew exactly why the befuddled, but uninjured, driver had lost control. Maybe he fell asleep.

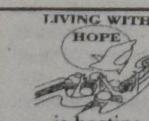


Heidi VanDerSlikke likes to take naps in Harriston, Ont.

require help in the future.

Keeping one step ahead will help make your role as long distance caregiver a little easier.

Lisa M. Petsche is a social worker and freelance writer.



COFFEE BREAK / STORY HOUR

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Education

Mahaffy and Osborne key speakers at Crime and Punishment Week

Karissa Koopmans

Ms. Deborah Mahaffy, mother of slain teenager Leslie Mahaffy, and Mr. Rick Osborne, a former maximum security inmate, were among the notable speakers at Durham Christian High School's Special Emphasis Week (SEW), held February 13-16 in Bowmanville, Ontario. Other speakers included a judge, lawyer and social worker.

Rick Osborne argued from his personal experience most prisons, particularly maximum security, are not as lavish as they often are made out to be.

The topic of SEW was introduced into the curriculum of DCHS this year in order to highlight a particular societal theme for the students, faculty and broader support community. This year's focus upon crime and punishment included a wide variety of elements – from the causes of crime (such as poverty and family breakdown) to restitution for those crimes (namely rehabilitation, imprisonment, and capital punishment).

In her seminar entitled "Impact of Crime on Victims and Victim's Rights," Ms. Deborah Mahaffy focused upon victims of crimes — not solely the person against whom the action was directly committed,



JASON MACK

Moderator, Henry Kater (left) leads panel discussion on the Causes of Crime with panel members (from left) social worker Valerie Brecht, lawyer Paul deGroot, former inmate Rick Osborne and co-ordinator of prison chaplains John de Vries.

but also the family, friends and community members which each crime is sure to affect.

No victimless crimes

The influence of her daughter's death became apparent to her when her eight-year-old son Ryan told a psychiatrist that since the time of Leslie's death "instead of doubling her love (for Ryan), she subtracted 1000." This was the moment Ms. Mahaffy realized that she was pulling away from all of those she loved because she had become afraid that they too might be taken from her. She challenged the audi-

ence to think about factors which would affect the response different victims would have to the same crime. Suggestions included age, health, wealth and support of family and friends. "Is there such a thing as a victimless crime?" queried Mahaffy. "I think not."

Like concentration camp

Rick Osborne argued in his discourse "Prison — Holiday Inn or Concentration Camp?" that from his personal experience most prisons, particularly those of maximum security, are not as lavish as they often are made out to be. He

stated that they are more like concentration camps, for a number of reasons, such as the disallowance of socializing, low funding and the knowledge that there are predators of varying natures everywhere. Osborne named this last characteristic "psychological torture," due to the fact that there is no way to ensure safety against these predators, nor is there any advance warning for the other convicts. Osborne also said that it is a myth that convicts get degrees in prison that they would otherwise not have been able to afford or attain. The fact that he completed two university degrees while serving his time of 21 years was possible "in spite of the system, not because of the system."

Prisons not a deterrent

He also suggested that prisons are not a deterrent for crime, particularly for drug addicts. The basis of this argument was that drug addicts think only of their next high and will do virtually anything

within their means to attain it; they do not even think about what the consequences for their action might be. The average life span in maximum security prisons is 10-12 years; many of the convicts die before their sentence has been completed due to violence amongst the inmates, or from drug overdoses.

After describing the criminal justice system and noting its many faults, Osborne said that the maximum sentence for a criminal should be seven years along with rehabilitation. After this time, if the convict is found suitable to return to society, he should be permitted to do so. However, if the rehabilitation has proved unsuccessful, then the prisoner obviously has mental difficulties and should be locked away for the rest of his life.

How did students respond to the SEW? One student suggested that "Special Emphasis Week enabled students to learn and ask questions about crime and punishment to a greater degree than would otherwise have been possible." Another commented, "It was better than regular school!"

This Special Emphasis Week certainly challenged the entire school community to wrestle with the dynamics of the countless issues involved in crime and punishment. Mr. Fred Spoelstra, principal of the school, summarized the outcome of the week as far exceeding his expectations.

Crime and punishment at Durham Christian High

Coby Veenstra, DCHS staff

This year Durham Christian High School in Bowmanville resurrected a treasured school tradition — Special Emphasis Week. The topic selected this year was "Crime and Punishment." The structure of the week followed a scheme of: fall, retribution/punishment, correction and grace/reconciliation. The devotional assemblies and speaker topics followed that scheme.

A wealth of experience

Under the "fall" theme, we listened to people who had wisdom on the topic of the causes of crime. These people included Rick Osborne, a man who has spent 21 of his 42 years in maximum and medium security prisons, like Kingston, Millbrook and Drumheller. Rick is presently a counselor for troubled youth, especially in the area of crime prevention, so

he has a wealth of experience to speak from.

We considered the various forms of punishment and/or correction and the (lack of) effectiveness of both the judicial and mental health systems in fighting criminal behavior. As well, two groups visited the Millbrook Adult facility

Punishment alone would serve only to pump more angry and better skilled criminals back into society.

and the Kennedy Youth Correctional Centre. These visits and the story told by Rick Osborne forever dispelled the images conjured up by Hollywood.

In small groups we discussed such topics as the ethics of different ways of dealing with criminals,

including capital punishment. One group produced beautiful art work that followed the three steps of the week's theme, and a second group produced multimedia clips that echoed many of the thoughts expressed during the week.

Struggle to survive

The effects of crime were given faces in two presentations. Debbie Mahaffey told of her family's struggle to survive after the death of her daughter Leslie at the hands of Paul Bernardo. Donald Garland told of her triumph through grace over the effects of the horrendous abuse at the hands of her father, who abused over 100 children and who is now serving time in a federal detention facility.

Judge Kirkland, one of several judges to review the Young Offenders' Act, explained the purpose of this act as corrective rather than punitive. He said that

punishment alone would serve only to pump more angry and better skilled criminals back into society.

Restitution, repentance

Rev. Bruce Schenk outlined a program of restorative justice in which offenders and victims meet and speak to each other. Restitution, sincere repentance and better understanding are crucial to restoration.

The week provided a greater awareness of the fact that faceless statistics represent real people with real feelings. It is easier to write off a statistic than a person.

This week also provided insight into the media's power to manipulate the public's thinking. Both Rick Osborne and Debbie Mahaffey gave eloquent testimony to that fact. Debbie told of half truths and untruths told by the press for the sake of a good story or

an attention getting angle, often adding much pain to an already unbearable situation. Perhaps from now on, we will read news stories a lot more critically and cautiously.

Were the students thrilled with every moment? No. Many found some parts uninteresting, especially the younger students.

Have we achieved our goal? If an ex-convict, after being at school for the whole week, can receive a spontaneous standing ovation amid cheers and greetings as he leaves, which doesn't stop until he is out the door, if a hug from that same ex-convict can feel like a rare and precious accolade, if we were prompted to stop and think about these issues, as most participants were, then, thanks be to God, yes, we achieved our goal.

Recreation

This is my Father's world

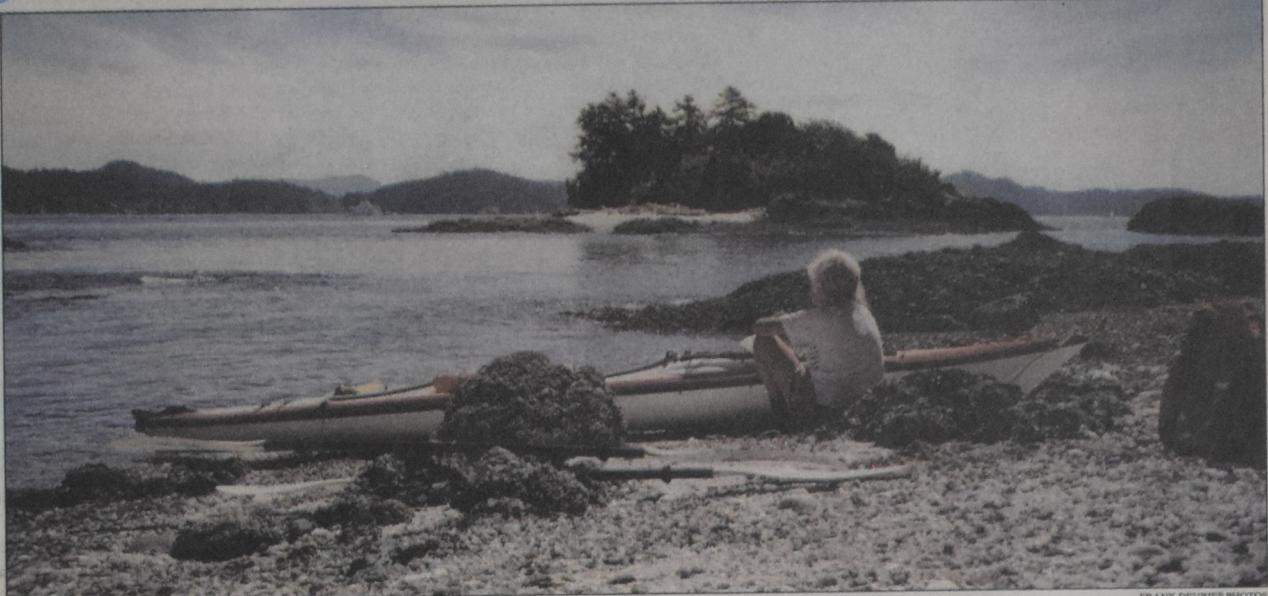
Frank DeVries

Along the shore the mature Bald Eagle sat high up in the top of an old Balsam fir. We stopped paddling and watched as it slowly turned its white head, looked at us, swooped down and to our surprise dropped one of its feathers in front of the kayak: all I had to do was stick out my hand and pick it up. The gift from the skies, a feather over half a metre in length, now sits propped up behind a planter in our living room, mute witness to just one in our many encounters of the eagle kind.

Spied by an eagle

At another time we were peacefully paddling around South Pender island when we heard strange noises coming from behind a promontory. Resting our paddles we let ourselves slowly drift closer and noticed a Bald Eagle perched on a rock close to the shoreline. It soon became clear that the noises we had heard were not made by the eagle: it had simply been watching whatever was making the noise. When it spied us, it rose and with slow and steady wing beat flew off. Its departure did not disturb the two mating otters it had been watching, for it was they whose sounds we had heard. Soon after the peeping-tom eagle had gone, the otters noticed the kayak. Startled, one of them scurried into the Salal, while the other one plunged into the sea. A fun part for us was that about a minute later the submerged otter surfaced about three metres from our boat and loudly and angrily hissed at us, doubtless ticked off at those kayakers who had interrupted his (her?) honey-moon!

Bald Eagles are prominent "fixtures" on our West Coast. Here almost every day one can observe them wheeling higher and higher from thermal to thermal to finally disappear into the blue. Their huge nests, too, are something to behold, as every year they return to make them larger still. Also their intriguing ways of finding food for themselves or their fledglings is something not easily forgotten. Celia (my wife) and I once watched one fishing as time and again with slow and majestic wing-beat it skimmed the ocean surface. We waited for it to suddenly clamp down on some unwary Chinook. Suddenly, unexpectedly, it plummeted and appeared to fall down flat on the water. We watched it struggle, trying to flap its wings. To us it seemed the bird had simply overextended itself; with wings soaked, it was now unable to lift



FRANK DEVRIES PHOTOS

A pit stop on one of the "red islets" off Prevost Island, B.C.

itself aloft. How wrong we were, for with steady beat it began moving its wings in what can best be described as the butterfly stroke. In this way it slowly moved towards a large flat-topped rock by the shore. After about twenty minutes of what seemed to us strenuous, labor-intensive effort, it lifted itself on top of the rock, and before our startled eyes hoisted up in its massive talons a loon it had drowned. In growing darkness and from a distance we watched as for half an hour or so it fed, white loon feathers flying everywhere, the grisly smorgasbord closely monitored by a raven who constantly tried to steal some of the scraps.

Fastest growing sport in B.C.

Reputedly, ocean kayaking is the fastest growing sport in British Columbia. Together with spray skirts, paddles, pumps, backfloats and the many other kayaking accoutrements, and with optional camping gear, a kayak can quickly become a little adventure world onto itself. That this sport has grown to be so popular is little wonder, for with the kayak's ability to silently slide into the little coves and beaches (called "gunkholing") so plentiful here, kayaking holds out to the eager observer a unique close-up view of life both below and above the ocean surface. Shallow areas along the shoreline nearly always reveal various kinds of crabs, sea stars and anemones, as well as the odd-looking Sea Cucumbers and Nudibranchs, with the quick Sculpins darting between them all.

Occasionally one may even spy a Ling- or Rock cod sunning itself in the shallows. Above the surface there are always the gulls, the crows, the ravens, the cormorants, untold numbers and varieties of birds that live on and by and off the sea.

More serious exploring

For a year or so we did a lot of paddling in and around the many coves, bays and inlets of Pender Island, where we lived. But three years ago we bought our second double kayak, trading our plastic boat for a fiberglass one, for we had begun to think about a more serious kind of exploring. Celia and I took a kayaking course: we learned the different kinds of paddle strokes and mastered how to get back into a kayak after capsizing — that was a difficult part. Our children got together and bought us a VHF radio, I took the Industry Canada radio

communications course, and was now able to maintain "ship-to-shore" radio contact. It wasn't long after this that we began to plan and lay out courses, and armed with tide tables, charts, lensatic compass and an atlas showing the direction and speed of the principal currents in the area, we headed out for the unknown, camping and cooking gear tightly packed in the not unimpressive storage capability of a double kayak. In this way, we have often paddled from island to island, camping overnight, and meeting many delightful people from diverse places and countries. Not that everything always went smoothly.

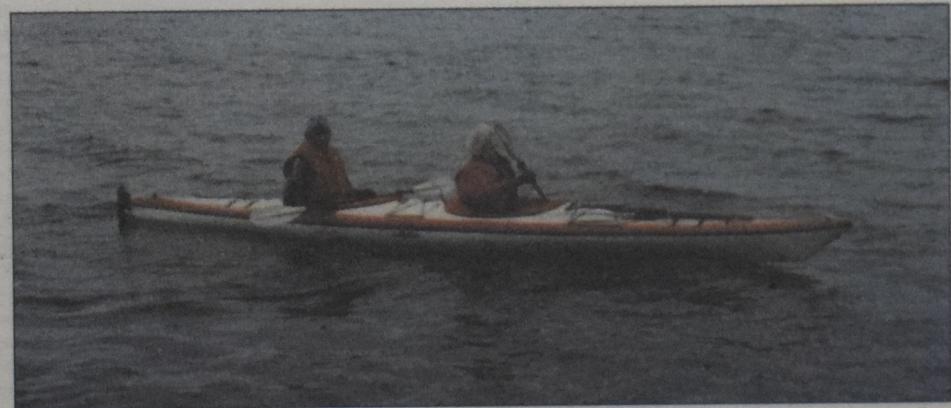
One time, for instance, we encountered a so-called rogue wave, a large single wave that seems to come from nowhere. A deep hole suddenly opened up in front of the kayak, the bow tipped, and we plummeted down. We were soaked. It was only our spray skirts

(impermeable skirts that fit around the waist and over the rim of the cockpits) that prevented us from being swamped and possibly capsizing. The first time we encountered rip-tides was also unnerving — two tides converge and make it appear as though the water over a large area is boiling.

When we were overnighting on an island one time, I had the bright idea to keep our water container cold by wedging it between some rocks in the flood tide. The next morning I found the rocks dispersed and the container gone. Not only did we have no coffee that morning, but our precious five-day supply of water had disappeared. It was only because of a sympathetic sailboat owner that we didn't have to go hunting for fresh water, a commodity difficult to find on an ocean.

Yet another time, we went exploring a narrow and

Continued on page 16...



A traditional New Year's Day paddle off Pender Island, B.C.

Cross-border broodings/Recreation

Never with an empty hand



HARRY DER NEDERLANDEN ILLUSTRATION

Tymen Hofman

The Scriptures tell us that in the matter of giving to the Lord we ought not let our left hand know what our right hand is doing. I've never preached on that text and I confess that I really don't know what it means except that we ought not to brag about our giving.

Zero! Zip!

Whether it has some implications for whether or not I should be watching the right hand of my neighbor I don't know either. But there are times when you just can't avoid seeing that your neighbor in the pew had nothing in his right hand, or left one either. When the collection plate is being passed and "he-she" takes it by the rim and passes it on without even a slight pause you know the score. Zero! Zip! I'm sure the deacons could fill us in big-time on the percentage of people who think that "passing the plate" means passing it by. Having been a pew-sitter for the better part of my 13 retirement years I know a bit whereof I speak.

The plate-passers I've noted belong to no one age group or particular status in the congregation. It includes younger and older,

immature hangers-on in the church and elder's wives. But it gets worse as the "givers" recede on the age scale. I recall attending a college-church worship service and sitting on the end of a long pew of about 15 participants and finding that my dollar bill had no company as I passed the basket on to the attending deacon. Now your first conclusion might be that college students are hard up and a dollar isn't easy to come by. But I was also aware that at that same time a famous rock band was on the local scene and the college crowd had swelled the attendance. I heard that admission was \$16. Maybe a reason for the low response to the offering plate — no money left over.

Now I would say nothing about this if the deacons were taking a collection. Collections are totally open-ended. You give if you wish, as much as you wish, as little as you wish. No one should call us to account for what we give in a collection.

Offering reflects our joy

But in a Reformed Christian worship service the church in the name of Christ asks for an

offering. It is to be an offering of thanksgiving to express to the Lord in a tangible way that we are aware of his blessing of salvation freely given us. The offering ought to reflect our joy in being saved by grace. The offering, our singing and our prayers are the three fruits of a grateful heart, given as the sweet incense of worship which glorifies the Lord.

If then we would worship the Lord we will come with an offering, whether large or small, everyone of us who worships, young or old. While your left hand may not know what your right hand is doing, let no one come to the Lord with an empty hand!

However, a few "with-it" congregations have bulletin announcements that say if you are a visitor you are not expected to give any money when the offering is taken. It is assumed that a visitor might be a seeker, and to be seeker-sensitive, we must do nothing to put a seeker on the spot, or anything that would give the message that the church is after your money. So — no offering, please!

We've learned that at Willow Creek, but it has a seeker service in which there is no worship. (American style wisdom.) It is the regular congregational worship service to which I'm referring. Methinks this another gimmick picked up to impress the membership of the congregation just how serious we are about bringing in the lost. It will not help an honest seeker to understand what worship is.

What is surprising about all this is that we would expect our young leaders to be right on the forefront of what is required of us in worship. For this is the age in which worship is being discovered in Reformed circles. We hold worship conferences in Grand Rapids which now draw up to 800 participants from all over the continent, including many from Canada. While I'm not aware of the particulars on the menu of these conferences, I can say I've not heard of any discussion of or sermons on the subject, or noted any in the sermon listings on Saturday in the Grand Rapids Press highlighting the offering. I fear that the offering is a well-kept secret in our times.

Always something to give

It was not so in older times. No family ever went "to church" but what every member had an offering as soon as they were old enough to respond to the passing of the sack on the end of a long thin pole or a basket or a plate. In hard times it was often a penny tightly held in a tiny fist. There was always something to give. I recall

that during the Depression my Dad always made sure that he had "church money." That likely totaled only 25 cents but we always each had a nickel. That was likely as significant as giving Junior \$5 for the offering today. And we all knew the story of the widow's mite, where Jesus commanded her sacrificial gift and counted it of greater significance than the lavish offerings of the Pharisees.

I suggest that it is high time we get back to basics, get our theology of worship and offering in order and begin to seriously create a worship service that involves a new emphasis on our giving of self and of service. That will mean nurturing an understanding that the worship service is not a matter of what we will get but of what we will give!

Now lest I be accused of

extremism, let me also tell you that I am greatly edified by seeing families in the worship service where each child eagerly drops in a dollar bill. I can't help but note such a family with four children where Dad teaches school and doesn't have it plush but which puts first things first. These are the families that are the pillars of the church and the ground for hope that tomorrow there will be those who help carry on the good worship tradition of always coming to the Lord with a gift in our hand.



Ty Hofman is an expatriate Yankee-Canuck living in Grand Rapids, Mich.

This is my Father's world

... continued from page 15

low-ceilinged inshore cave when the wake of a passing motorboat threw up such a large wave that the kayak nearly bumped the ceiling. Only our heads prevented any serious damage to the boat. With great chagrin I remember the time when there were clusters of tiny flies on the ocean surface and many more of those pesky little guys zooming around our heads. I swiped at one and slapped my \$180 tri-focals into the water where with half blind eyes I saw them joyfully zig-zag down to the bottom of Swanson Channel where they still lie today. I had forgotten my eye-glasses tether. It is of little comfort to know that some myopic Dungeness crab can perhaps see a bit better with them.

Watching the whales

One more eventful trip I must tell about. We were coming from a small island, Rum Island (the name dating back to Prohibition days), and were close to Cooper's reef, a rock formation jutting out of the water and inhabited by hundreds of seals, when suddenly we heard whales blowing and breaching behind us. At the time we were traveling pretty fast, carried along on a two-and-a-half knot current and figuring to be home shortly.

However, for about twenty minutes or so we stopped paddling to watch the playing Orcas. We forgot that in so doing we were drifting far past our destination. So that evening, with darkness closing in around us, it took us well over two hours to fight our way back against the current. We arrived home in

the dark, totally exhausted, and we decided to give up kayaking — at least for that day.

For all that, during these past four years of kayaking we learned more than we could ever have imagined about life in and on the sea. We began appreciating God's handiwork in entirely new ways as we learned, watched and listened to birds and fish and the many other denizens of both the heavens and the deep. They composed and orchestrated the "music of the spheres" just for the two of us.

A well-deserved rest

Two years ago we moved to Nanaimo. We had several interesting paddles in this area too. We've circumnavigated the Winchelsea island group in the Strait of Georgia, paddled to downtown Nanaimo (also enjoying a half Caesar with shrimp and a refreshing glass of Kool Aid at the "Dinghy Dock Pub" located on a nearby island), and "done" Nanoose Bay, where we saw a submarine submerge right in front of us. Our boat, all eighteen and a half feet of her, now takes up most of the back end of our garage, having a well-deserved rest.

With fall setting in and the waters in the Strait very windy and blustery in fall and winter, it may well sit there till spring. But, then, who knows what part of God's world will beckon us next? Once your listening ears have heard nature sing and ring all around you, it's difficult not to want to inhale eagerly and ever more deeply the many fragrances of our Father's world.

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Book Review

Provocative book could be dangerous to a comfortable church

God and the Victim: Theological Reflections on Evil, Victimization, Justice and Forgiveness

Lisa Barnes Lampman, editor

Grand Rapids, Mich.: Wm. B. Eerdmans Publishing, 1999,

ISBN 0802845460, 316 pages.

Reviewed by John de Vries

This book consists of thirteen papers presented at the Prison Fellowship "Neighbors Who Care" conference of 1997. The authors translate theology and biblical teachings about crime and victims into practical applications. They assume that man is fundamentally a spiritual being. It follows that crime is ultimately a spiritual matter. Therefore, the churches and faith communities have work to do.

A source of solace

The editor, Lisa Lampman, sets the tone for the book in the first chapter, "Finding God in the Wake of Crime: Answers to Hard Questions." In 1982, Reagan's presidential task force listed faith leaders and faith communities as major and vital sources of support to victims of crime. "The government may compensate for economic loss; the state may punish; doctors may physically heal; but the lasting scars to spirit and faith are not so easily treated.... Frequently the ministers and their congregations can be a source of solace that no other sector in society can provide." Like Job's friends, we detach ourselves from victims and thereby subtly blame them and re-victimize them, says Lampman. If Christians are to minister to victims in accord with Christ's teaching and example, we need to overcome this offensive detachment. God did not give up on Adam and Eve and others. She challenges readers to understand the vital role of faith in a victim's recovery.

She uses the Cain and Abel story to help us see the logic of sin and vengeful anger. Vengeance is stronger than the doing of good. God's grace undergirds the judgment of Cain and protects him as a potential victim of other persons' revenge. We must learn not to abandon the God of the Bible but to imitate him. Says Lampman, "There is evil worse than the original crime. It is self-centred slothfulness of the mind, heart and will that will not recognise one's own sinfulness." This kind of truth-telling makes this book a challenging read.

Are offenders hopeless? Many, Christians included, have the urge

to lock them up and throw away the key. It is important to recognize what offenders have done and to seek punishment and restitution. But it is equally important to understand that many offenders were victims themselves and are repeating learned behavior.

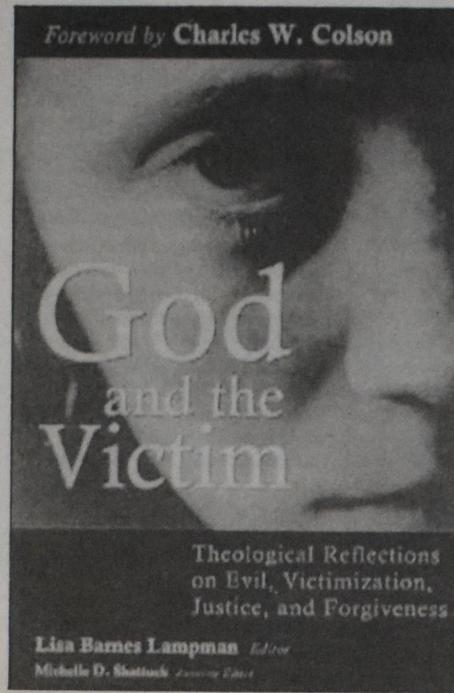
These and other insights are initiating new developments that bring victims and offenders together to work toward peace, restitution and reconciliation. The growing practice of Ontario Family Group Conferencing, in which victim and offenders and impacted parties meet face to face confirms the author's point.

Courtroom is adversarial

In his paper on victim's rights, Carl Henry pleads that we not exempt the offender from punishment. The cross suggests that punishment is needed to bring the healing that transcends all human loss. Henry then calls for a "courtroom exhibition of equality with respect to victim's and defendant's rights." However, Henry doesn't realize that the courtroom is adversarial and is focused primarily on punishment. This excludes reconciliation, denying us a glimpse of 'shalom', closure or healing between the victim and the offender.

When she discusses "healing and victimization," Elizabeth Achtemeier notes that law breakers in the Bible (Old Testament) were punished. However, vengeance was the Lord's business alone. For then as well as now, loving the enemy and overcoming evil with good is the biblical directive (Romans 12). As Martin Luther King Jr. heroically sought to apply these biblical teachings in race relations, says Achtemeier, so faith groups and churches are called and challenged to apply these biblical teachings to their situation. Can you imagine the transformation of North America communities if each church were to try to implement these biblical teachings? Today's growing "victims' movement" gives people of faith a place to begin to address the loneliness and pain of the victim.

The Reformation has not reformed the inherited Roman system of law; it did not address its non-Christian assumptions and



operations, contends N. Wolterstorff in a delightfully fresh, yet scholarly manner. He describes biblical justice as "an ancient call for shalom." In describing the biblical foundations of God's justice, he contrasts Moses to Plato, and notes that there is "a preferential option for the poor" in the Old Testament — the fatherless, the widow, the hungry, the blind and the oppressed. God's people are called to pursue shalom and to honor people rights that justice may be realized.

God's longing for justice

Wolterstorff points out that the Greek root word for justice (*dikaiosune*) is translated as "justice" in nonbiblical Greek texts but not in the biblical translations, where it is translated "righteousness". The changed reading — "Blessed are those who hunger and thirst for justice (*dikaios*)" — points less to individual piety and more to social accountability. God's longing for justice is grounded in his love for each and every person. The New Testament does not tell us to go out and reform society because the present world is evil. Justice is realised "when people enjoy their rights to individual freedom" and "the fundamental conditions of shalom." By bringing people back into community, Jesus, in his own actions, practiced justice.

Howard Zehr, who popularised "restorative justice" in North America with his book, *Changing Lenses*, contributed the essay "Restoring Justice." Despite the

fact that originally shalom did not exclude the victim, says Zehr, over the years the church and the legal system have shifted their attention from the hurt of the victim to anger and intolerance toward the offender. When crime is understood as a violation of relationships, we see that the victim also needs support to help work toward restoration and healing. By way of biblical study, Zehr exposes the present criminal justice system as a hostile environment

for the victim who needs to be healed rather than to demand a pound of flesh. Noting that the Christian community often fails to respect the victim's need and pain, he offers excellent suggestions for the church's right response. Only when peace and respect enter the picture can true justice take place. "This is the church's business," Zehr concludes.

Forgiveness is tough

Forgiveness is tough; but the cost of not forgiving is much greater, says Gregory Jones. Although the Bible makes it clear that forgiveness must be a way of life, Jones notes that there are some common misunderstandings of Christian forgiveness. He describes six steps of the "dance of forgiveness" that can be put to practice in the life of any congregation wishing to address the victim and crime problem. Forgiving cannot be linked to forgetting, he maintains. We are called to return to the memories of the crime and find completion in forgiveness. Nonremembrance of the ugly happens only after healing has taken place. It has everything to do with Christ's forgiveness and God's Holy Spirit making everything new.

The closing chapters of this smorgasbord of well developed papers exposes the many pop Christian myths about "forgiving and forgetting". The fact that we want revenge needs to be faced head-on. The forgiving heart yearns for reconciliation — there

is no other Christian way. The trauma of crime and victimization affects the community as a whole, not just the victim. The last chapter highlights the life and work of a Detroit inner-city church and its Pastor Lee Earl: they discovered that crime is more than a social problem, and that as a spiritual problem it was theirs to address. When a congregation like Twelfth Street Baptist Church in Detroit responds to violence and crime on the streets, miracles happen.

Hard-nosed biblical realities

This book contains more than a quick read can digest. The pictures, the biblical analysis, and the painfully provocative and honest thinking could be dangerous — to a comfortable church and to us Christians who need to balance our piety with some hard-nosed biblical and spiritual realities. To ignore the victim's pain as a spiritual issue hampers the church's spiritual witness. This volume of essays breathes hope for every congregation.

This book is user friendly. There are helpful suggestions for individual and group study. An appendix gives the objectives and a brief review of each chapter to assist study groups using this book to stimulate thinking and action. The Christian faith can make a difference as the church addresses the unhealed pain of its members and its neighbors. This book points us to the biblical and spiritual heart of the matter. The practical applications for people who dare or care to suffer for Christ's sake are many. Persons and faith communities seeking to be relevant in 21st century North America need to take note of this book — thirteen voices 'crying in the wilderness'.

Rev. John de Vries, Jr. is co-ordinator of Chaplaincy Services Ontario

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News Comment

Nose for News



Bert Hielema

Sharon or Shalom?

In 1917 the British conquered Palestine, then already far from placid, from the Turks. The people living there simply switched oppressors, but with one big difference: London, in an official decree called the Balfour Declaration, also granted the Jews the right to call Palestine their homeland. However — there always is an 'however' — the Foreign Office, in its (lack of) wisdom, failed to spell out how the Palestinians, both Moslem and Christian who had lived there for many centuries, would accommodate these newcomers. Thus was sown the seed of discord now breaking to the surface. Blame it on the Brits, who were not particularly pro-Jewish, but, as politicians are prone to do, were loath to offend the influential Jewish community both in London and Washington.

AS YOU MAY KNOW, among believers — and we all are believers — there are basically two kinds: liberals and conservatives. This is even more true among the Hebrew people, who are just like all other folk, except more so: more liberal when liberal and more conservative when conservative. It is said of the Jewish liberals that 'for those who doubt and ask, there are no answers,' and of the Jewish conservatives, 'for those who do not doubt, there are no questions.'

Among the Jewish people in Palestine, Zionist Jews, who used religion to justify their claim to the

Promised Land, found themselves at odds with the conservative Jewish community that had long lived among the Arabs in Palestine. Among the Palestinians too there was division: between those who resisted the flow of Jews and those who wanted to profit by them.

This Arab-Jew difference became quite clear about ten years after the Balfour Declaration, in 1929, when trouble over the status of Jerusalem's Temple Mount caused riots. At that time the British forced the two striving parties apart, leaving 133 Jews and 116 Arabs dead. This holy site has remained a centre of contention until this day; yet, to many Jews and Arabs the importance of this place is more symbolic than sacred.

Not so for the ultra orthodox, who are growing in numbers and influence. Many of these display in their homes an aerial photo montage of Jerusalem showing the Temple Mount with the Dome of the Rock and the Mosque of Omar removed, and the Jewish Temple standing there in their place. Among them there is serious debate whether the Jewish People must 'force God's hand', try to blow up 'the abominations' and so provoke an all-Muslim attack in which Israel's existence is endangered. Then, they believe, God will have 'no choice' but to intervene and save his people and his city. Among U.S. Christians there also is a significant number who encourage such a development. They have collections for the rebuilding of the temple in the belief that this is a certain sign of the Lord's return.

POOR PALESTINIANS. For centuries they were ruled by the Turks, then by the Brits, and now not only by Israel but also by an increasingly corrupt regime headed by Yasser Arafat. So, no wonder, there is plenty of pent-up hatred. They loath the Jews for their influence over the major powers, and these feelings of frustration have led to a scale of jealousy and resentment that keeps on fueling the conflict until today. They also despise their current masters, who

make secret deals with Israel and drive in new Mercedes limousines, while most of them are dirt-poor.

INTO THIS CAULDRON of acrimony enters Ariel Sharon, the name not to be confused with Shalom, which means peace, harmony. This man was all war. He was a commando, a streetfighter, a daredevil risk taker, who as a soldier always went to the edge. As a 20 year old commando officer, he fought in the 1948 war. Between the first and the second Israel-Arab war, in 1956, he led unconventional operations, which called for fearless audacity, with no questions asked how he achieved his goal. He retired as a general in the late '60s but came back in 1973 to lead the armored thrust across the Suez Canal that set the stage for peace with Egypt.

Sharon has always had the sense that he represented truths that no one else had the courage to speak, let alone act on. And he hates the liberals, whom, he thinks, are simply dishonest. The Arabs are the enemy. He has fought hard against them, but he honors his enemy as enemy. If he had been born an Arab, he would have fought for them with the same total devotion he now gives to Israel.

NOW THE OLD WARRIOR, complete with a big underbelly, is back as Israel's Prime Minister. Had he been a Croat general, he would now be in the Hague facing charges of war crimes. Let's hope that he now has more paunch than punch, because whatever happens next is in his hands. Is he still a man of the iron fist, who bulldozes his way wherever he goes and, in his quest for Israel's survival as a nation, doesn't count the cost?

He was forced to resign in 1982 as minister of defense. Since then, the world has changed fundamentally. The Wall is gone. Desert Storm has fizzled out, with Saddam still there, more entrenched than ever, in spite of some pin-point bombing. He and his Arab fellow believers still sit on that combustible matter that fuels the world and holds the world over the barrel. The new-old people in power in Washington are equally hard oil and military men, who struck quickly when their precious oil supply was squeezed. Any serious flare-up in the Middle East will further depress the stock market and push up the price of the stuff that has made all of us carbon-holics. Sharon or Shalom? War or Peace? Will the new U.S. president be a help or a hindrance there?

DO YOU KNOW THAT there is a zero-year White House Curse? *The Wall Street Journal* reports this. It is the focus of a prayer alert sent out last month by Intercessors for America, an evangelical prayer organization. What worries the group is that there is a 'zero-year curse' that pops up every 20 years to kill any president who is elected in years ending in zero.

Apparently the curse was uttered by Tenskwatawa, a Shawnee prophet, who aimed it at Gen. William Henry Harrison at the battle of Tippecanoe. In 1840 Harrison was elected president and a month after his inauguration he died of pneumonia. Abraham Lincoln, elected in 1860 was murdered in 1865. In 1880 James Garfield became president and was promptly assassinated. Ditto for William McKinley in 1901. What about William Harding who got the nod in 1920? Died of food poisoning in 1923. Franklin Roosevelt, re-elected in 1940? Dead of a stroke in 1945. John Kennedy who had a narrow victory over Nixon in 1960? Killed in 1963. Well, Ronald Reagan, chosen in 1980, survived an assassination attempt in 1981 and broke the curse. Next on the roster is Bush. The Intercessors for America is calling for a renewed effort to "reaffirm the cancellation and breaking" of the zero-year curse.

THE WORLD AT LARGE still has the mad cow curse, which was used by Canada to pull a fast one on Brazil, banning all beef from that country. But the beef really was not about beef. The meat of the matter is Canada's dispute with Brazil over a jet plane which is in direct competition with a similar aircraft made by Bombarier in Montreal. Actually, of all

the cattle in the world, Brazilian cows are the least likely to have mad cow disease, because they are completely free-roaming and exclusively grass-fed. Many of the cows in North America are in densely packed feed lots, where they need frequent pharmaceutical reinforcement and are stuffed with protein-rich concentrates which they cannot easily digest. They are not nearly as robust as the Brazilian bovines who are pure herbivores, as all cows should be, using their four-part ruminant stomachs to break down the cellulose in grass to extract all necessary protein, vitamins, minerals and calories.

A few weeks ago the Rome-based United Nations Food and Agriculture Organization

(FAO) warned the rest of the world about the risk of BSE spreading, stating that all countries which have imported cattle or meat and bone meal from any Western European countries since 1980, particularly the UK, are at risk.

European consumers are increasingly alarmed by mad cow disease and the European Union is now stuck with mountains of unwanted beef and a crisis in consumer confidence. In response this body has taken measures to slow down beef production, calling for a Brazilian approach, a more organic way of farming in tune with the environment and a reduction in stocking density to a limit of 90 head per location.

IT IS IRONIC THAT while thousands of cattle are destroyed because of BSE fear, the Washington based International Food Policy Research Institute and the World Resources Institute wonder how the world will feed an extra 1.5 billion people over the next two decades, especially since current farming methods have already jeopardized world food production. The report, labelled *PAGE*, standing for *Pilot Analysis of Global Ecosystems*, used satellite data, digital maps and new methods of mapping global agriculture. It concludes that the world's ability to feed itself is at risk from farming methods that have degraded soils, parched aquifers, polluted waters, and caused the loss of animal and plant species.

Their frightening finding is that only 16 per cent of the farmland studied is free from problems, such as chemical contamination, acidity, salinity and poor drainage. Says the report: "Agricultural production is being achieved at the expense of our ability to feed ourselves and future generations." It also warns that current agricultural practices contribute to global warming, because already 20-30 per cent of the world's forests have been converted to agriculture, resulting in less CO₂ absorption and extensive species and habitat loss.

It observes: "we must not continue to take nutrients out of the soil faster than we replace them. We cannot keep on taking more money out of our bank account than we put in. Sooner or later, we'll run out of money."

Bert Hielema hibernates in a solidly winterized house, built into a hill with one storey facing north and two storeys facing the winter sun, generating passive solar heat, thanks to large southerly faced windows, in Tweed, Ont. Too bad there is so little sun this winter.

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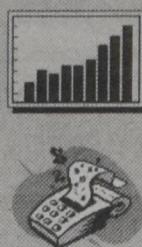
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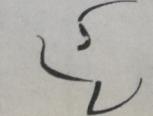

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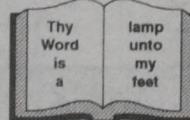
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Classified Rates	Birthday	Anniversaries	
<p>As of May 1999: Note: 7% GST will be added to all prices listed below.</p> <p>DEADLINE FOR SUBMISSION <i>Christian Courier</i> is published on alternate Mondays. Copy deadline for each issue is 8:30 a.m. Tuesday, nine business days prior to publication.</p> <p>RATES All personal and family announcements: \$16.00 per column inch (pci) + GST (columns are two inches wide). Display advertising re: businesses and organizations: minimum \$18.20 pci + GST, depending on design and frequency.</p> <p>PHOTOS There is a processing fee of \$25 for the inclusion of a photograph with a personal or family announcement. Photo space is not charged pci, but we reserve the right to determine published photo size. Please note that we cannot use a faxed photo. We need either an original (which we will return) or a downloadable Internet image.</p> <p>PERSONAL ADS <i>Christian Courier</i> would be pleased to handle your personal ad in an efficient and discreet manner. The cost to set up a personal file under a unique file number is \$35. Ads requesting correspondence with this file are run at \$16 pci per insertion. All correspondence is immediately forwarded unopened.</p> <p>NEWLYWEDS & NEW PARENTS We offer a \$25 one-year subscription to couples whose wedding is announced in <i>Christian Courier</i> and to parents who announce the birth of a child in our paper. Please let us know when placing your ad that you want to take advantage of this offer.</p> <p>SUBMITTING YOUR AD mail: <i>Christian Courier</i> #4 - 261 Martindale Road St. Catharines, ON L2W 1A1 fax: 905-682-8313 email: ccadpromo@aol.com</p> <p>OTHER INFORMATION a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format. And editing style. b) Please provide us with clear copy. <i>Christian Courier</i> is not responsible for any errors due to hand written or phoned-in advertisements.</p>	<p>Happy 80th Birthday <i>Mom, Oma and Grandma!</i></p>  <p>MRS. TINE BUMA March 8, 2001. With much love from all your children and grandchildren. Address: Mrs. Tine Buma, 3012-2040 Wavell St., London, ON N5V 4R7</p> <p>Anniversary</p> <p>Beilen, Dr. Fenwick, The Neth. Ont. 1951 March 2 2001 "If your presence does not go with us, do not send us up from here." (Ex.33:15)</p> <p>With thanksgiving and praise to God, we wish to announce the 50th wedding anniversary of our parents, grandparents and great-grandparents</p> <p>KLAAS FLUIT and FANNY FLUIT (nee HESSELS) Our prayer is that God will keep you in His care and continue to be with you. With love from your children, grandchildren and great-grandchildren: Alice & Lucas Meyer and family — Dunnville</p> <p>Hennie (deceased Sept 2000) & Pete Terpstra and family — Wellandport</p> <p>Jane & Pete Broere and family — Fenwick</p> <p>Clara & Jake Veldman and family — Wellandport</p> <p>Hilda & Kor Reinink and family — Alma</p> <p>Margaret & John Verburg and family — Londesborough</p> <p>Ken & Lisa Fluit and family — Perth</p> <p>Ivan & Karen Fluit and family — Vineland</p> <p>29 grandchildren and 5 great-grandchildren.</p> <p>Relatives and friends are invited to an Open House in their honour on Saturday, March 3, 2001, from 2:30 - 4:30 p.m. in the Wellandport Orthodox Reformed Church, Wellandport, Ont. Best wishes only.</p> <p>Home address: 755 Welland Ave., Box 286, Fenwick, ON L0S 1C0</p> <p>Job Opportunity</p> <p>Wanted: Live-in homecare worker to care for elderly woman. Position on beautiful Vancouver Island. Several Reformed churches close by. Applicant must have experience dealing with mild dementia/Alzheimers. Must be fluent in Dutch. Committed Christians only, please. Please reply to: PO Box 800, Duncan, BC V9L 3Y1 or phone 250-743-9309.</p> <p>Personal</p> <p>Christian gentleman, in his 50s, would like to meet sincere, intelligent Christian woman with integrity, who takes life seriously, but is also fun-loving. Please send letter to file #2709, c/o <i>Christian Courier</i>, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.</p>	<p>1951 2001 With loving hearts we give thanks to God for His abundant goodness to us for the gift of our parents</p> <p>ARIJ LANS BOVENBERG and JANETJE ELISABETH (nee De Smit)</p> <p>They were married 50 years ago by the late G.J. Hoytema on March 22, 1951, in Monster, Z.H., the Netherlands.</p> <p>Three weeks later, on April 14, 1951, they set sail for their new homeland, Canada.</p> <p>Their wedding text: "Then you will know which way to go, since you have never been this way before."</p> <p>(Joshua 3:4a)</p> <p>Thank you, Lord, that You have gone with them every step of the way. Thank you, Mom and Dad, for being there for us and so many others, sharing in our joy and in our sorrow. Thank you for walking before us in the ways of Jesus and thereby leading us to faith in God.</p> <p>Connie & Tony Dryfhout</p> <p>Melanie & David Raakman (Brianna), Liza & Chris Davis (Joshua), Ken & Lee-Anne Dryfhout, Alana Dryfhout & James Filatrat (both deceased)</p> <p>Frank & Joanne Bovenberg Esther, David, Danielle Betty & Simon Roeleveld Derek, Jenny Rita & Wes De Gier Cara, Adam, Bethany, Kelsey Ingrid & Rob Van Staalduin Jacob, Joey, Hannah</p> <p>Home address: RR 2, Norval, ON L0P 1K0</p> <p>Open House will be D.V. at the Second CRC of Brampton, Ont. (444 Steele Ave. W. Brampton), Saturday, March 24, 2001, from 2 - 4 p.m.</p> <p>1971 2001 We celebrate the goodness of God as we thank Him for the 30th wedding anniversary of our parents</p> <p>TONY and CONNIE DRYFHOUT (nee BOVENBERG) on March 19, 2001.</p> <p>Their wedding text: "Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge Him and He will direct your paths." (Prov.3:5,6)</p> <p>Your loving children:</p> <p>Melanie & David Raakman granddaughter Brianna Liza & Chris Davis grandson Joshua Ken & Lee-Anne Dryfhout Alana Dryfhout and James Filatrat (both with the Lord).</p> <p>Thank you, Mom and Dad, for your incredible love for us and for demonstrating a passion for Jesus. May the Lord bless you and keep you.</p> <p>Address: 24 Kindle Crt., Brampton, ON L6Z 1B2</p> <p>Job Opportunity</p> <p>Live-in Homemaker Mature, caring Christian woman able to offer personal care to disabled stroke victim. Light housekeeping, meal preparation, care and companionship for wheelchair-bound women. Private room and bath.</p> <p>Please apply in writing to: G. Vanderploeg, 166 4th Ave SW, Owen Sound, ON N4K 5T7 or call 519-376-9868 for more information.</p>	<p>1951 2001 With thanksgiving and praise to God we wish to announce the 50th wedding anniversary of our parents, grandparents and great-grandparents</p> <p>JAN and TRUUS BOOT (nee DE JONG)</p> <p>We rejoice in the Lord for giving our parents 50 years of marriage. You have given us guidance, love and understanding. Thanks for setting such a loving example for us. As a family thank God for each new day. You are His gift to each one of us.</p> <p>We love you, Mom and Dad, Opa and Oma.</p> <p>Ineke & Joe — Ithaca, N.Y. Julia, Tim, Jeff & Maria (John, Caleb, Marijke), Stephen & Natalie, Sarah & Irvin</p> <p>Nelli & Fred — Strathroy, Ont. David & Kristen (fiancee), James & Elaine, Natasja, Robert</p> <p>Trudy & Frank — Stratford, Ont. Alisha, Jonathan</p> <p>John & Toni — Summerland, B.C. Michael, Adrian</p> <p>Pauline — St. Catharines, Ont. Home address: 22 Simpson Rd., St. Catharines, ON L2N 6P4</p> <p>Obituary</p> <p>"There is a river whose streams make glad the city of God." (Psalm 46:4)</p> <p>JO-ANN TENA BURROWS (nee HESLINGA)</p> <p>Released from a two year courageous battle with cancer on February 7, 2001, in her 37th year at her home in Dundas, Ont.</p> <p>Beloved wife of John Burrows and mother of two young sons, Daniel and Benjamin.</p> <p>Daughter of Andrew and Tena Heslinga of St. Thomas, Ont.</p> <p>Sister of:</p> <p>Fred & Ella Heslinga — Edmonton, Alta.</p> <p>Janine & Don with Sarah, Joel, Angela</p> <p>Don & Gail Heslinga — London, Ont. Brandon, Justin & Jennifer with Cole</p> <p>Jack — St. Thomas, Ont.</p> <p>We all miss her very much and commend her to our gracious Saviour's eternal and loving care.</p> <p>Contact address: Fred Heslinga, 10509 - 69th St. NW, Edmonton, AB T6A 2S7</p> <p>Teachers</p> <p>WELLANDPORT, ONT.: <i>Wellandport Christian School</i> invites applications for definite and possible openings for the 2001-2002 school year.</p> <p><i>Wellandport Christian School</i> is located in the Niagara Peninsula. WCS has a staff of 15 and presently offers Christian education to 229 students in K-8. Interested applicants are to submit their resumes or direct inquiries to:</p> <p>W. Thies, Principal, <i>Wellandport Christian School</i>, 844008 Wellandport Road, Wellandport, ON L0R 2J0 Phone: 905-386-6272; fax: 905-386-7184; e-mail: wcs@law.on.ca</p>

Classifieds

Obituaries

Very peacefully, the Lord took to his presence our dear father, Opa and great-Opa

GERRIT JAN TeBRAKE

in his 95th year on February 6, 2001. Loved husband of the late Jacoba Duthler (1977). Dad was born in Aalten, the Netherlands, and died at Shalom Manor in Grimsby, Ontario. Dear father of:

Henk & Alice — Burlington
Bill & Alice — Burlington

Hans (1992) & Joey — Calgary
Ena & Len Hordyk — Burlington
Alice & Hans VanderStoep — Burlington

Jim & Joyce — Wainfleet
John & Heidi — Fonthill

Gees & Bart VanZandwijk — Dunnville
Dear Opa to 30 grandchildren, and great-Opa to 52 great-grandchildren. Two grandchildren and one great-grandchild preceded him in death.

Dad and Mom blessed us with their love for and faith in the Lord. We praise God for his goodness to them, and to us and following generations.



Four generations of the TeBrake family at Gerrit TeBrake's 90th birthday.

Augustinesga Smithers the Neth. B.C.

January 31, 1951—February 10, 2001 "And we know that in all things God works for the good of those who love Him, who have been called according to His purpose." (Rom. 8:28)

Called to eternal glory on February 10, our dear brother-in-law and uncle

JACK REITSMA

after a brief illness. Loving husband of Shirley Reitsma-Bearda.

Lovingly remembered and missed by brothers- and sisters-in-law and many nieces and nephews.

Griet Bearda — the Netherlands
Corrie & Martin VanderKruy — Duncan, B.C.

Hark & Sophie Vander Meulen — Smithers, B.C.

Bill & Rena Brandsma — Smithers, B.C.

Gerrit & Gaats Bearda — the Netherlands

Ann Bearda — Maple Ridge, B.C.
Sietze & Tolly Bearda — the Netherlands

Griet Bearda-de Bruin — the Netherlands

Mike & Jenny Bandstra — Lindsay, Ont.

Predeceased by sisters-in-law Gerdie Brandsma and Koosje Bearda, brothers-in-law Sid Bearda, Andy Bearda, Carl Bearda and Theo Bearda.

It is our prayer that our Lord will be very near to Shirley and her family in the times ahead.

Church News

Christian Reformed Church

The next meeting of Classis Niagara is planned for Wednesday, May 17, 2001, at 4 p.m. in the Bethel CRC of Dunnville. Matters for the agenda, including requests to address Classis, should be received by me before April 3, 2001.

John TeBrake, Stated Clerk.



"Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus." (Philippians 3:14)

JOHN HAVEMAN

beloved husband of Connie, was taken suddenly to be with his Lord and Savior on January 25, 2001. He was born January 2, 1962, in Guelph, Ontario and was raised in Southern Ontario. He moved to Thunder Bay in 1981 to attend Lakehead University. He established Haveman Brothers Forestry Services with his twin brother Dave in 1984 and worked with his brother until the day of his death.

He is lovingly remembered by his wife Connie (nee Cramer) and six children, Peter, Michael, Jesse, Emily, Allison, Laura and, the Lord willing his 7th covenant child in May.

Also lovingly remembered by his mother, Susan Haveman of Sarnia, Ont. Brother to Carla Bergin, Ron & Joyce, Liz & Kasey VanderVeen and Dave & Melinda.

Sadly missed by Connie's parents Gerrit & Dina Cramer, brothers and sisters, numerous nieces, nephews and other relatives.

Predeceased by his father John Haveman in 1998.

Funeral services were held on January 29, 2001, in the First Christian Reformed Church, with Rev. Peter Moelker officiating.

Mailing address: Box 86, Kakabeka Falls, ON P0T 1W0

Teachers

WOODBRIDGE, ONT.:

Toronto District Christian High School invites teacher applicants for the following positions:

- Woodworking
- Biology/Math
- Physics/Chemistry
- Male Guidance
- Physical Education
- Computers

Please mail to:

Ren Siebenga, c/o TDCH,
377 Woodbridge Ave.,
Woodbridge, ON L4L 2V7
or e-mail: rsiebeng@tdchristian.on.ca

Noord Scharwoude Aylmer Ontario

June 10, 1918 - February 8, 2001

On Thursday Febuary 8,

MAARTJE VYN (nee BARTEN)

went Home peacefully to be with her Lord and Savior, at the age of 82.

Beloved wife for 58 years of Peter Vyn. Dear mother and mother-in-law of:

Annie & John Streutker — Woodstock, Ont.

Wilma & Ralph Driezen — Springfield, Ont.

Margaret & John Kriense Lokker — Culloden, Ont.

Ralph & Tina Vyn — Belmont, Ont.

Loving Oma of 13 grandchildren and 8 great-grandchildren.

Survived by two sisters and one brother in the Netherlands and one brother in Brampton, Ont.

The funeral service took place on Monday, February 12, 2001 at the Christian Reformed Church, Aylmer, Ont., with Rev. Richard de Lange and Pastor Louis Bosma officiating.

Corresponding address:

Peter Vyn, 68 Caverly Road, Aylmer, ON N5H 2P4

Teachers

OAKVILLE, ONT.:

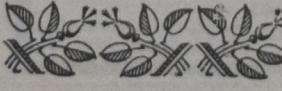
John Knox Christian School in Oakville is accepting applications for September 2001 in the following areas: Full-time qualified experienced resource teacher; full-time primary or Junior Grade teacher; possible full-time Junior Grade teacher with a Math/Science background.

We are seeking candidates with ability to integrate computers into curriculum, experience in teaching music is an asset. Please forward a resume, including a philosophy of Christian Education by February 28, 2001, to:

Mrs. L. Keith, Principal

John Knox Christian School

2232 Sheridan Garden Dr., Oakville,
ON L6J 7T1



Teachers

DRAYTON, ONT.:

We expect several openings for the 2001-2002 school year. Kindergarten-60% position; Primary division-parental leave for a Grade 2/3 class from September to April (possibly June); 1/2 class-previous experience is an asset; Junior division; Intermediate division-Grade 7.

Please direct application package to:

Mrs. Jerry Ottens, Principal

Calvin Christian School, Box 141,
Drayton, ON N0G 1P0

Phone: 519-638-2935;

Fax: 519-638-3373

E-mail: calvchri@enoreo.on.ca

www.draytoncalvinchrschool.
homestead.com/calvin1.html

DUNNVILLE, ONT.:

Dunnville Christian School has two possible openings for qualified teachers in the Junior Division. Strengths in the teaching of French, Music and Phys. Ed. are considered an asset. We have been the best-kept secret in the Niagara area until we posted our Homepage on the Web! You may visit us there at www.lietap.com/dcs. Please send your resume to the attention of the principal.

Mrs. A.J. Vanderstoel

Dunnville Christian School

37 Robinson Rd., Dunnville, ON

N1A 2W1

Phone: 905-774-5142;

Fax: 905-774-5519;

E-mail: dcs@lietap.com

Duncan Christian School Association

DUNCAN, B.C.:

The Duncan Christian School Association operates a Christian interdenominational day school from K-12.

We invite applications for the following positions:

Elementary: Upper intermediate teacher and Special Education teacher.

Secondary: Math/Science teacher and a Social Studies teacher.

The qualifying applicant should be eligible for B.C. Certification. Please send application, resume and references to:

Elementary: Mrs. J.M. Spyksma

5781 Chesterfield St., Duncan, BC

V9L 3M1

Phone: 250-746-5341;

Fax: 250-746-3615

November 25, 1923—February 5, 2001 "Lord, you have been our dwelling place throughout all generations. Before the mountains were born or you brought forth the earth and the world, from everlasting to everlasting you are God." (Ps. 90:1-2)

On February 5, 2001,

MARIA IEFJE ROELEVeld

(nee PAUL)

went to be with the Lord. Loving wife of Jan Roeleveld.

Beloved mother and Oma to Mary-jane & Harry Oussoren —

Guelph, Ont.

John, Andrew, Paul

Simon & Betty Roeleveld — Richmond Hill, Ont.

Derek, Jenny

Frances & Fred Layton — Ajax, Ont.
Thomas & Margaret, Melissa

Jack & Laura Roeleveld — Richmond Hill, Ont.

James, Joel, Blair, Carl

Hilda & Derek Edwards — Toronto, Ont.

Terevia, Cassius

Denise Roeleveld — Toronto, Ont.

Pauline Roeleveld — Toronto, Ont.

Yvonne & Jim MacMillan — Toronto, Ont.

Dana

Ingrid Roeleveld — Toronto, Ont.

Anita & Lorenzo LaLomia — Richmond Hill, Ont.

Carolina, Diego

Maria will also be missed by her brothers and sisters: Dirk & Jetske Paul, Ieske & Ger Heersink, John & Nel Paul (the Netherlands), Jenny & Peter Hall (England). A memorial service was held on February 5 at the Willowdale Christian Reformed Church, Rev. Jack Vos officiating.

My Mother's Hands

Strong but gentle

my Mother's hands

A stroke on the cheek,

a pat on the hand

Hands that held me from the moment I was born

hands that led me, fed me

hands that gave comfort through sadness

and joy through gladness

Even as the end came

the one thing left to give

the warmth and comfort of

My Mother's hands

Dag Lieve Mama

by Denise

Correspondence Address: 20 Edithvale Ave., Willowdale, ON M2N 2R5

Classifieds**Teachers**

CHATHAM, ONT.:
Chatham Christian High School invited applications for possible teaching positions, beginning September 2001, in the following areas:

French, Art, Physical Education, Science

Please submit a letter of application with your resume to:

Chatham Christian High School
Att. Mr. John Van Pelt, Principal
475 Keil Drive S., Chatham, ON

N7M 6L8

Phone: 519-352-4980;

Fax: 519-352-4041

E-mail:

johnvanpelt@chathamchristian.ca

NANAIMO, B.C.:

Nanaimo Christian School, a group 1 independent school will be hiring a secondary Math/Science teacher. We are currently a K-11 school with plans to expand to K-12 next year. We are seeking a dynamic, B.C. certifiable teacher for our first graduating grade 12 class.

Interested candidates should submit their resume, including transcripts, Christian Education philosophy and extra-curricular interests to:

Mr. John Reems, Principal,
Nanaimo Christian School
198 Holland Rd., Nanaimo, BC
V9R 6W2
Phone: 250-754-4512;
fax: 250-754-4271

HOUSTON, B.C.:

Houston Christian School invites applications for a position in the upper elementary (Grades 4-6) for September 2001. We anticipate 175 students in Gr. K-12 for the next school year, 40 of them in Gr. 4-6. We are planning two classroom units: Gr. 4 and Gr. 5-6. Houston is a forestry-based community of about 5,000 people. Our students come from local churches: Baptist, Canadian Reformed, Christian Reformed and Pentecostal. Please call or fax:

Jack VandenBorn, Principal
phone: 250-845-7736 (school);
250-845-3778 (home);
fax: 250-845-7738

SMITHERS, B.C.:

Bulkey Valley Christian School, located in the beautiful Bulkey Valley, has definite openings at its Secondary Campus for French (Grades 8-12) and Science/Math (Grades 9-12) beginning August 2001. An interest in computers would be a definite asset. We are looking for energetic teachers interesting in joining an expanding school. There are also possible openings for middle school (Grade 8) and a definite opening in Primary (Grade 2). Bulkey Valley Christian School operates two campuses with over 480 students. The school is rooted in the Reformed tradition but serves a diverse denominational mix. We encourage your inquiries and look forward to talking with you.

Please contact:

John Bronsema, Principal
Bulkey Valley Christian School
Secondary Campus
3575 14 Ave Box 3635
Smithers, BC V0J 2N0
Phone 250-847-4238
Fax 250-847-3564

Job Opportunities

The York Campus Ministry Committee of Classis Toronto of the Christian Reformed Church invites applications for a full-time

Campus Minister

to initiate and develop a campus ministry at York University, Toronto, Ontario.

The campus minister will serve as a resource person, pastor and teacher for the fostering of a strong Christian community of people. Exemplifying a life of faith and obedience to Christ, the campus minister will seek out and minister to members of the ethnically diverse York University community, including members of the Christian Reformed Church.

The campus minister we are looking for is a devout Christian with a deep commitment to the Reformed expression of faith;

- possesses initiative and is strongly self-motivated;
- possesses an appropriate advanced academic degree and theological/pastoral training;
- relates well with a wide range of ethnic and religious groups;
- is able to maintain good relations with other chaplains on campus;
- appreciates the unique character and diverse goals of York University.

A job description is available upon request.

Letters of application which outline the candidate's vision for campus ministry, together with a full resume and two letters of reference should be sent to:

Mr. Ted Bootsma, Chair,
York Campus Ministry Committee,
2 Princess Anne Drive,
Georgetown, ON L7G 2B9.

Closing date is March 15. Further inquiries can be directed to Mr. Bootsma at: <bootsma@axxent.ca>

Timothy Christian School (Rexdale) has a definite opening for

PRINCIPAL

beginning the 2001-2002 school year.

Our school of 200 students and thirteen staff was established in 1958 and is situated in a northwest suburb of Toronto, known as Rexdale. If you are interested in leading a dedicated staff and being supported by a committed Christian school community, we invite you to apply for this position. We look forward to assisting you use your talents and gifts in our school to help prepare God's children for service in His kingdom. Please send resumes (include references), a statement of faith and a brief philosophy of education to:

Principal Search Committee

Att.: Timothy Christian School,

28 Elmhurst Drive, Rexdale, ON M9W 2J5

If you wish to know more about the position please

feel free to direct enquiries to:

Mr. William Groot 416-743-2554

SEMINARY VICE PRESIDENT FOR ADMINISTRATION

Calvin Theological Seminary, a school of the Christian Reformed Church in North America, seeks a Vice President for Administration.

Applications requested by April 12, 2001.

Send to: Search Committee

Calvin Theological Seminary Board of Trustees

3233 Burton Street SE, Grand Rapids, MI 49546

Fax: 616-957-8621

E-mail: whoeksem@calvin.edu

DORDT COLLEGE**FACULTY POSITIONS**

Dordt College is seeking applications for openings beginning August 2001 in the following areas:

ART

Fine Arts; emphasis graphic design or art education

COMMUNICATION (Two year position)

Mass communication; introductory speaking/listening

EDUCATION

Introduction, upper-level, and possibly graduate levels with emphasis on special education

FOREIGN LANGUAGE

Spanish

PSYCHOLOGY

Clinical/Counseling

SOCIAL WORK (Temporary positions with possibility for regular appointment)

Generalist; micro-practice background; methods courses & field practice.

Generalist; macro-practice background; public policy, and/or research.

THEATRE ARTS

Theatre generalist, theatre history emphasis

THEOLOGY (One year position)

General education courses in biblical theology and upper level biblical studies courses

Evaluation of applications will continue until the positions are filled. To learn more about a position and receive application materials, qualified persons committed to a Reformed, biblical perspective and educational philosophy are encouraged to send a letter of interest and a curriculum vitae/resume to:

Dr. Rockne McCarthy
Vice President for Academic Affairs
Dordt College

Facsimile: 712 722-4496
E-mail: vpaa@dordt.edu
Web site:
www.dordt.edu/offices/acadaff

498 4th Avenue NE
Sioux Center, IA 51250-1697

Dordt College encourages the nominations and candidacies of women, minorities, and persons with disabilities.

**CENTENNIAL CHRISTIAN SCHOOL, TERRACE, B.C.
TEACHING POSITIONS OPEN**

Centennial Christian School invites applications for a French teaching position which involves teaching French at the Grade 7 through 12 level, and a Primary (Grades 1-3) teaching position.

Centennial Christian School is located in the beautiful Pacific Northwest area of British Columbia. Centennial Christian School is an inter-denominational school with a teaching staff of 17 and a support staff of 13, and presently offers Christian education to 236 students in Kindergarten - Grade 11. Grade 12 is being added in September 2001. Please contact the principal or vice principal for further details and send letter of application, resume and other information to:

Centennial Christian School
Curtis Tuininga, Principal
Edgar Veldman, Vice Principal
3608 Sparks St., Terrace, BC V8G 2V6
Phone: 250-635-6173; Fax: 250-635-9385
E-mail: ccs@telus.net

Classifieds

Teachers

LONDON, ONT.:

London District Christian Secondary School requires a versatile teacher with science background. We need someone beginning February 23 to do a short term teaching assignment (Grade 9 science, Biology 3A, Biology OA) for several weeks while a staff member recuperates from surgery and then do a maternity leave beginning April 2. This would involve teaching Chemistry 3A, grade 10 Career Studies, and possibly a section of English 20 (grade 10 applied). This position could lead to full-time employment for the 2001-2002 school year as well.

There may be openings in other teaching areas for the 2001-2002 school year, especially in science and math. Interested applicants are asked to submit a letter of application, statement of faith, and resume. Contact:

Henry Kooy, Principal
London District Christian
Secondary School
24 Braeside Ave.,
London, ON N5W 1V3
e-mail: office@ldcss.on.ca
Phone: 519-455-4360,
Fax: 519-455-4364

BARRIE, ONT.:

Timothy Christian School invites applications for possible teaching positions beginning in September 2001 in the primary, junior and senior levels. Ability to teach band, choir, primary French and/or computers is a definite asset.

Please send your letter of interest, resume, letters of reference by Friday, March 9, 2001, to:

Mrs. Brenda Goodnough, Principal,
Timothy Christian School
49 Ferris Lane, Barrie, ON L4M 2Y1
Phone: 705-726-6621
Fax: 705-726-8571

JARVIS, ONT.:

Jarvis District Christian School invites applications for possible teaching positions at various grade levels for the 2001 - 2002 school year. Some rotation takes place in Grades 6, 7, and 8. JDCS is located in a small town, approximately 40 km south of Hamilton. We have a total staff of eleven, (including two part-time), as well as a current enrolment of 191 pupils. Please send your inquiries, letters of application, resume, a brief statement of your philosophy of Christian education and other related information to:

Garry Glasbergen, Principal
Jarvis District Christian School
PO Box 520
Jarvis, ON N0A 1J0
School Phone: 519-587-4444
School Fax: 519-587-2985
e-mail: jdcs@kwic.com
home: 905-765-7919

Job Opportunity

Part-time to possible full-time position available. Radtronics requires a person to install Satellites and Antennas. Training will be provided. Please fax resume to: Frank Radtma, 905-641-5249 or call 905-641-5541

Job Opportunities

Openings at Abbotsford Christian School

Abbotsford Christian School, a multi-denominational school system serving over 1,000 students at 3 campuses, is inviting applications for a number of definite and possible openings:

- **Assistant principal for educational services** at its Secondary Campus (Gr. 8-12). We are looking for an enthusiastic leader who is deeply committed to Christian education, has experience or an interest in curriculum and staff development and is excited about working as part of a leadership team.
- **Elementary classroom teachers (K-7).** Expertise in athletics would be an asset.
- **Secondary teachers in Humanities, CAPP/Bible, Girls P.E.**
- **Special Education teacher or co-ordinator.**

For more information, contact one of the principals:

Berta den Haan, Principal	Dave Loewen, Principal,	Ed Noot, Principal, Secondary Campus (8-12)
Heritage Campus (K-7) Clayburn Hills Campus 2884 Mission Hwy. Abbotsford, B.C. V2S 3Y2	Clayburn Hills Campus (K-7) 3939 Old Clayburn Rd. Abbotsford, B.C. V3G 1J9	35011 Old Clayburn Rd. Abbotsford, B.C. V2S 7L7
Phone: 604-850-5022 Fax: 604-859-9995 E-mail: bdenhaan@uniserve.com	Phone: 604-850-2694 Fax: 604-850-7075 E-mail: dloewen@uniserve.com	Phone: 604-850-5342 Fax: 604-859-2240 E-mail: enoot@uniserve.com



Christian Labour Association of Canada

RECEPTIONIST/SECRETARY EMPLOYMENT OPPORTUNITIES

The Christian Labour Association of Canada has immediate openings in the following positions:

Part-time receptionist/secretary
Full-time receptionist/secretary

The successful applicants will have accurate word processing skills, knowledge of spreadsheet software, and excellent language and communication skills. Related work experience would be a definite asset. Applications and resumes will be accepted until Friday, March 16, 2001, and should be forwarded to:

Christian Labour Association of Canada
89 South Service Rd., P.O.Box 219
Grimsby, ON L3M 4G3

Attention: Peter Van Duyvenvoorde, General Manager
Tel: 905-945-1500
Fax: 905-945-7200
E-mail: pvanduyvenvoorde@clac.ca

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Miscellaneous

The Living Word
Sermons for reading services.
Contact:
CRC
R. Vander Ploeg, Secr./Treas.
37 Brick Pond Lane
Woodstock, ON N4V 1G1
Phone: (519) 539-2117

The Immanuel Christian Schools

an inter-denominational school system of over 700 students in Lethbridge, Alberta invites applications for the 2001/2002 school year for the following teaching positions.

- Kindergarten
- Junior High L.A./Bible
- Junior High Math/Science
- Junior/Senior High Art

Please send a letter of application, resume and statement of faith to:

Mr. Henry Ronda, Principal
Immanuel Christian Elementary
2010 - 5 Avenue North
Lethbridge, Alberta
T1H 0N5
Phone: 403-317-7860
Fax: 403-317-7862

Mr. Ed DeYoung ,Principal
Immanuel Christian High
802 - 6 Avenue North
Lethbridge, Alberta
T1H 0S1
Phone: 403-328-4783
Fax: 403-327-6333

LANGLEY CHRISTIAN SCHOOLS

LCS, an inter-denomination Christian school system of about 700 students (K-12) is inviting applications for September 2001:

- Special Education (part-time)
- Teaching Vice-Principle at Middle School (Grade 7 and 8) responsible for curriculum and leadership.
- Computer Specialist (Grades 7-12)
- Development Director (part-time)
- Possible French position (Grades 7 and 8)

Forward inquiries to:

Leo Smit, Superintendent
22702 - 48 th Avenue
Langley, BC V2Z 2T6
Phone 604-533-0839 Fax 604-533-0842
E-mail lmsmit@home.com

Miscellaneous

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Job Opportunity

Classis Chatham is seeking a passionate, committed person, ordained or non-ordained, for the newly created position of

Classical Ministry Developer

This person will work one to two days a week with the churches on behalf of Classis, will be a staff resource person to the Classical Ministry Committee and will collaborate with various CRC agencies to better serve and empower local churches.

This person should have a strong passion for the mission and outreach of the local church, demonstrate a living walk with the Lord and be a member in good standing of a Christian Reformed Church. This is a pilot position with a two year contract.

For more information and complete job description, please contact:

Mary Ennis (secretary of the Classical Ministry Committee),
356 Robert St., Strathroy,
ON N7G 3M1,
Phone: 519-245-2529
or e-mail: mennis@ican.net

Church Position

Faith Community Church is looking for A PASTOR

to join us in the rural community of Milford, Nova Scotia, Canada. We are prayerfully seeking the pastor God has chosen to work with us in our growing ministry. Our church profile is available through the denominational Pastor-Church Relations office. A full information package is available from the Search Committee.

Please contact:

Mr. Winston Bokma, chairperson;
902-758-2246, RR # 1 Shubenacadie,
N.S. B0N 2H0
or: Joanne Hankinson, secretary;
902-883-8725, PO Box 64 Lantz,
N.S. B0N 1R0 E-mail:
dj.hankinson@ns.sympatico.ca

Classifieds

Teachers

Teacher Openings

Chilliwack Christian School in Chilliwack, B.C. Canada has possible openings for primary teachers. Interested candidates should submit: resume, a statement of faith, a philosophy of education, and two letters of reference. This information may be submitted to:

Chilliwack Christian School
Att: Doyle Smiens, Principal
Box 371, Chilliwack, B.C., V2P 6J4
E-mail applications are welcome:
E-mail address: csch@uniserve.com

Unity Christian School in Chilliwack, B.C. Canada has openings for high school teaching positions. Teachers with training in any of the following areas: general science, biology, chemistry, art or computers are encouraged to apply.

Interested candidates should submit: resume, a statement of faith, a philosophy of education, and two letters of reference. This information may be submitted to:

Unity Christian School
Att: Doyle Smiens, Principal
Box 3230, Agassiz, B.C., V0M 1A0
E-mail applications are welcome:
E-mail address: csch@uniserve.com

Quinte Christian High School

QCHS is growing! We are in a fundraising campaign to build a new school in three years' time. For the new year we are looking at a possible full time position in **Phys. Ed. and Bible for Grades 9-12**. If you are interested in discipling young people and igniting a passion for Jesus, we invite you to submit your resume to the principal in writing: Quinte Christian High School, 289 Pinnacle St., Belleville, ON K8N 3B3
Phone: 613-968-7870 Fax: 613-968-7970

Seeking Development Director

- ▶ to promote the mission and vision of Christian Education at elementary and secondary levels
- ▶ to advance financial support for annual, capital or other funds
- ▶ to be engaged in recruitment and admission of students

Successful candidate will have:

- ▶ knowledge and understanding of Christian education
- ▶ experience in finance, fund raising, and marketing an asset
- ▶ a bachelor's degree or equivalent
- ▶ initiative and a team approach to mission-driven goals

Salary/benefits commensurate with qualifications and experience.
Position available June 1, 2001.

Applications accepted until April 1, 2001.

Mail or fax letters with current resume and references to:

Mr. Bert Witvoet, Chairman of the Board
c/o Association for Christian Education of St. Catharines
2 O'Malley Drive, St. Catharines, ON, L2N 6N7
Phone: (905) 937-7411
Fax: (905) 937-1130
email beacon@cgocable.net

VERNON, B.C.:

Vernon Christian School is a parent-operated school, serving a diverse Christian community in the sunny Okanagan Valley. Recently we have witnessed a substantial growth in enrollment, directly opposite to the decline that other schools in Vernon are experiencing. We are, God willing, looking to add a Grade 10 program in the fall of 2002. To that end we will be hiring a full time teacher in the fall of 2001. In addition to a teaching assignment he/she will be asked to give leadership in developing and growing a Grade 10 program for 2002.

We are looking for a person who is excited about taking on this challenge. He/she should be a hard-working, self-starter with experience at the middle and/or secondary school level. The successful applicant will have strength in the areas of Math/Sciences and Computers. Coaching skills would be an asset as well. We may also have openings in Middle School French teacher and a primary teacher.

Send resumes to:

Mr. Larry Simpson, Principal
Vernon Christian School
6890 Pleasant Valley Rd.,
Vernon, BC V1B 3R5
Phone: 250-545-7345
Fax: 250-545-0254
E-mail: vcs@mindlink.bc.ca

The Niagara Association for Christian Education, operating two campuses, the Fruitland John Knox Christian School, and the Smithville Covenant Christian School, is seeking applicants for possible openings in the Junior/Intermediate grades for September 2001. If you are interested, please send a resume by March 31 to the attention of:

Rick Zwiers
John Knox Christian School
795 Highway #8
Fruitland, ON L8E 5J3
Phone: 905-643-2460

PACIFIC CHRISTIAN SCHOOL—Victoria, B.C.

Come to the beautiful West Coast and join a dynamic and enthusiastic staff in a thriving, interdenominational Pre-School through Grade 12 school system of 790+ students.

CHRISTIAN TEACHERS REQUIRED FOR 2001/2002 School Year:

- * 2 or 3 Full-time Elementary Classroom Teaching Positions,
 - actual assignment flexible within Grades 1-7
 - strength in computers or French an asset
- * 1 Half-time Elementary classroom teacher
- * Special Education (K-12) and Learning Assistance (Gr. 5-7)
- * Secondary French and Drama
- * Secondary Library Technician

Teachers must be committed Christians and certifiable by the B.C. College of Teachers. Send letter of application and resume, including a Pastor's reference and statement of faith to:

Bill Helmus, Elementary Principal
Pacific Christian School
671 Agnes Street,
Victoria, B.C. V8Z 2E7
Phone: 250-479-9365
Fax: 250-479-3685
E-mail: pcs01@islandnet.com

John Messelink, Secondary Principal
Pacific Christian School
654 Agnes Street,
Victoria, B.C. V8Z 2E6
Phone: 250-479-4532
Fax: 250-479-3511
E-mail: pcshs@islandnet.com

Miscellaneous

40th Anniversary Celebration
Spring Concert Series

by the
Choirs, concert band & Kooij Sisters
of the

Ontario Christian Music Assembly
Under the direction of **Leendert Kooij**
With Andre Knevel at the organ 7:30 p.m.

ADMISSION: Adults \$10.00 Children under 12 – FREE

March 31	April 7	April 21
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TRENTON	ST.CATHARINES	BRADFORD
(613)392-5274	(905)684-8857	(905)775-2230

For all concerts call OCMA Toronto (416) 636-9779

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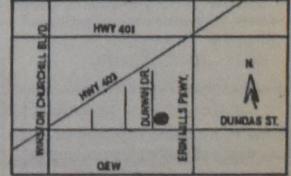
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Events/Advertising

Calendar of Events

Items appearing in this column are run free of charge if they advertise an admission-free event, if they accompany an ad for the same event, or at the discretion of CC. In case of free listing, space limitations apply. The charge otherwise is \$7.50 per line, or \$1.50 per 1/3 line, per insertion.

March 9 PRO Organo Ottawa (RCCO series) presents Jonathan Oldengarm in a solo recital at the Notre Dame Cathedral-Basilica, Sussex Dr. St. Patrick, Ottawa, Ont. 8:00 p.m. Admission \$15, \$10. For info call 613-728-8041, 613-682-8606.

March 9 & 10 "Go Dutch", Woodstock Dutch Theatre Group "De doffer op de dakgoot" 8 p.m., Woodstock, Ont.

March 20 Minister's Conference at Redeemer University College, Ancaster, Ont., 10 a.m. - 3 p.m. Speaker: Dr. Alan J. Roxburgh, Registration Fee \$20/includes lunch. Info 877-779-0913. See ad in this issue.

Mar. 23-25 East CRC of Strathroy, Ont. 50th Anniversary Celebration weekend. Dinner Fri. evening; Sat. Open House and Evening Program; Sun. special worship services. Call Rie VanSteeg for dinner reservations or more info 519-245-6785 or e-mail: secretary@eastcrc.org.

March 24 40th Anniversary John Calvin Christian School, Guelph, Ont. Supper 6:30; 519-763-9112.

March 24 "Go Dutch", Woodstock Dutch Theatre Group; "De doffer op de dakgoot", London, Ont. 8 p.m.

March 29-31 Students London District Christian Secondary School present "The Hound of the Baskervilles." 8 p.m.

March 31 40th Anniversary Spring Concert, Ont. Music Assembly, Leendert Kooij directing, King St. United Church, Trenton, Ont., 7:30 p.m. Tickets \$10, children under 12 - free. Call 613-392-3020. See ad. Same concert on April 7, St. Catharines, April 21, Springdale, more info. in next issue.

April 7 10th All Ontario Inspirational Rally Coffee Break/Story Hour, Bramalea Baptist, Brampton, Ont. Registration: 905-689-0479. See ad in this issue.

DORDT COLLEGE

Health Care Professional/Instructor

Full Time Staff Position Beginning July 2001



Dordt College has a potential opening for a full-time (12 months) health care professional to provide clinical services to the student body and serve as administrator and instructor for the Health Sciences Program.

Qualifications: M.S.N. with Advanced Registered Nurse Practitioner (ARNP) Certificate and teaching experience. Applications will be accepted until the position is filled. To apply, qualified persons committed to a Reformed, biblical perspective and educational philosophy are encouraged to send a letter of inquiry and a curriculum vita/resume:

Dr. Rockne M. McCarthy

Vice President for Academic Affairs

Dordt College

498 4th Avenue NE

Sioux Center, IA 51250-1697

Facsimile: 712 722-4496

E-mail: vpaa@dordt.eduWeb site: www.dordt.edu/offices/acadaff

Dordt College encourages the nominations and candidacies of women, minorities, and persons with disabilities.

Music Director

The First Christian Reformed Church of Toronto is seeking a part-time Music Director.

You are a competent church musician and pianist

- ◆ possess leadership and mentoring skills
- ◆ have a vision for music ministry
- ◆ encourage others to use and develop their musical gifts
- ◆ enjoy working co-operatively with others of all ages

Annual salary: \$10,000.

Closing Date: March 15, 2001

The Worship Committee

First Christian Reformed Church of Toronto

63-67 Taunton Road Toronto, Ontario M4S 2P2

fax: (416) 481-1785; e-mail: firstcrc.to@on.aibn.com

Teachers

BRESLAU, ONT.:

Woodland Christian High School has a number of definite teaching openings for the 2001-2002 school year. Teachers of Geography, French and Drama are encouraged to apply. There may also be openings in Mathematics and Science. The ability to coach team sports will be a definite asset.

Please direct applications and inquiries to:

Woodland Christian High School
RR 1, Breslau, ON N0B 1M0
Attn.: Gary VanArragon, Principal
Phone: 519-648-2114;
Fax: 519-648-3402;
E-mail: office@woodland.on.ca

The Bible and Islam

by Rev. Bassam Madany

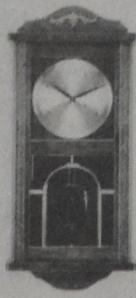
(\$5.95 Canada/\$4.95 U.S.)

How to relate the gospel relevantly to the Muslim heart and mind.

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Fax: 519-291-4211



Ministers' Conference

Tuesday, March 20, 2001

10:00 am - 3:00 pm

Redeemer University College

Speaker

— Dr. Alan J. Roxburgh

Senior Consultant with Church Innovations.

Morning session:

Proclaiming the Scandal: Recovering Identity in New Context.

Afternoon message:

As Good as Dead! based on Psalm 137 and Hebrews 11:12.

Please join us!

Registration Fee:

\$20/person includes lunch.

To register contact:

rkleing@redeemer.on.ca

or 905-648-2131 ext 4208, 1-877-779-0913

TRINITY CHRISTIAN COLLEGE

FACULTY POSITION

Trinity Christian College invites applications for the following tenure-track position:

Theology—Primary teaching responsibility in core theology courses (Old and New Testaments); other teaching areas include upper level courses in theology and church education. Ph.D. required, preferably in biblical studies. Starting August 15, 2001.

For specific position description contact

Dr. Liz Rudenga • Provost

Trinity Christian College • 6601 W. College Dr. • Palos Heights, IL 60463
Phone 708-239-4839 • Fax 708-239-3969 • liz.rudenga@trnty.edu

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News

Website allows free donations of Bibles



COURTESY VOICE OF THE MARTYRS

Alan Doerksen

ST. CATHARINES, Ont. — Donating Bibles to persecuted Christians can be as easy as clicking a button, because of the Bible Site, an Internet site which has been set up by Open Doors with Brother Andrew.

Donations are free for those who visit the website: www.thebiblesite.com. By clicking a button on the site, someone can donate one book of the Bible to a persecuted Christian who has

never had their own copy of God's Word, according to Open Doors. The donations have been underwritten by an anonymous contribution from a concerned Christian foundation.

The site explains, "Right now, 200 million Christians are living under restriction for their faith in Jesus Christ. Most do not even have their own copy of the Bible, the one weapon they must have in order to be victorious in the spiritual battles they face every day." It

lists countries which are "the top 40 persecutors of Christians," including Saudi Arabia, Afghanistan, North Korea, China and southern Mexico.

How it works

On its website, Open Doors explains how the system works. Donations are registered on a computer, which adds them to the daily total and sends the donor a thank-you page. Donated Bibles are distributed through Open Doors' global networks.

"Open Doors works directly with the leaders of the local churches in each restricted country in which we minister," explains the agency. "The Bibles we provide are in the language and the version that these local leaders request as the type most in need in each particular country."

Because of an agreement with the sponsor, donors can only make one donation per day. A monitoring system checks this, so even if someone clicks the donation button many times, it will only count as one donation.

Open Doors recommends that concerned people create links between their websites and the Bible Site, and send e-mails to friends and colleagues telling about the

site. Donors can also "bookmark" the site and visit it daily.

Open Doors with Brother Andrew was started in 1955 by Dutchman "Brother Andrew," who is well-known for his autobiography, *God's Smuggler*. The international agency focuses primarily on supplying Bibles to persecuted Christians and conducting biblical training to their pastors and Christian leaders.

The site follows the example of the Hunger Site and the Rainforest Site, both of which allow interested people to make one donation per day with the click of a button. The Hunger Site (www.thehungersite.com), which refers to itself as "the world's first 'click-to-donate' site," focuses on helping to feed the starving people of the world through donations of food, and is collecting one million signatures on a petition asking the United Nations to work harder to end world hunger. Similarly, the related Rainforest Site ([www.thainforestsite.com](http://www.thrainforestsite.com)) is preparing a petition urging the UN to protect the world's rainforests, and asks for donations to preserve sections of the world's rainforests. The for-profit agency Greathergood.com runs those two sites.

Political crisis in Jakarta worries Maluku's Christian leaders

Alex Buchan

LONDON (Compass) — As Indonesia's ailing President Abdurrahman Wahid endured a humiliating vote of censure from Parliament on corruption charges on February 1, a church was razed in Maluku province by Muslim jihad fighters.

On the morning of January 24, about 500 Muslim warriors attacked the hamlet of Hatualang, at the western end of Ceram island, burning the local church and 60 houses of Christians.

The deepening political crisis in Jakarta is worrying Maluku's Christian leaders, who told Compass, "The more uncertainty there is, the more Muslim extremists will work unchallenged by a strong central authority."

The latest church burning was the culmination of a week's rampage by Muslim extremists in western Ceram — the largest island in southern Maluku. A large force attacked Wahai, a small town in northern Ceram, on January 21, forcing Christians to take to the hills.

It is thought this same force moved on and attacked Hatualang, where they torched the church. This village had been attacked

before, in August 2000. According to eyewitnesses, the jihad fighters attacked from the sea in two motorboats. No further details are known about the attacks at present.

In the capital, Jakarta, Wahid was censured by the House of Representatives on February 1 for his possible involvement in two financial scandals involving the equivalent of six million U.S. dollars. The censure motion could begin impeachment hearings, though Wahid denies any wrongdoing and has three months in which to clarify his actions.

Wahid hasn't stopped the violence

Despite his secularist views and friendly relationships with Christian leaders, Wahid has failed to take a firm grip on the Maluku fighting throughout his presidency. Even Christian leaders in Jakarta sense how weak he is when Ja'far Umar Thalib, the leader of Laskar Jihad — the 3,000 strong fighting force in Maluku — is allowed to move around freely in Jakarta and talk with journalists, all while directing a terrorist organization and making statements that are unconstitutional.

The fact that Wahid cannot

move against Thalib suggests the president does not have enough political support to make the arrest.

"Unfortunately, if Wahid is to stay in power," a Jakarta pastor said, "he will probably need to court the military more, which is the very group he needs to cut back if democracy is to advance."

Laskar Jihad was embarrassed recently when claims on their website that Christians had attacked Muslims on Maluku were proved to be baseless propaganda. The website reported on January 6 that Muslims at the village of Air Solobar had been attacked by hordes of Christians on January 5, but that with the help of security forces, the locals had driven them off.

The Crisis Centre of Ambon — a Catholic organization — decided to investigate. According to their report, "There is no village of Air Solobar." On the contrary, it is a west-end neighborhood of Ambon city and is completely Christian. When reporters were sent to the area, locals said there had never been any fighting.

"We would advise the Laskar Jihad Information Centre in Jogjakarta to check carefully on

the facts," the Crisis Centre warned Laskar Jihad in a tersely worded statement.

The Crisis Centre also reported that a Jakarta-based sociologist, Dr. Thamrin Tomagola, claimed that there had been 6,000 Laskar Jihad troops on Ambon, but now the number was down to 2,000. He urged the remaining troops to leave.

Although his figures are disputed, there is some evidence that the numbers of extremists may be lessening. But locals warned, "They cannot keep such a huge group out of sight, so they have left a powerful force split into units to continue to wreak havoc."

News Digest

Patron saint of Internet

TORONTO — The Vatican is considering naming a seventh-century Spanish hermit-turned-bishop as the patron saint of the Internet. Saint Isidore of Seville is credited with compiling the 20-volume *Etymologiae*, which for centuries after he died in 636 AD were among the Western world's most important references works, reports the *Globe and Mail*.

Like the Web, the *Etymologiae* were a storehouse of knowledge that passed on ancient and contemporary seventh century knowledge to later generations. News reports from the Vatican say Pope John Paul II is considering naming Isidore the patron saint of Internet users and computer programmers. The Vatican first staked out web space in 1996, with a site which is run by three computer servers named after archangels: Gabriel, Michael and Raphael.

Silly Putty's 50th

OTTAWA — Recently, Silly Putty celebrated its 50th anniversary, reports the magazine *Chemical & Engineering News*. James Wright, a researcher at General Electric's New Haven, Conn., laboratory, discovered the substance in 1943, in an attempt to make synthetic rubber during the Second World War. Since a practical use for the putty couldn't be found, it was sold as a novelty item in 1949, in a local toy store.

In 1950, Peter Hodgson bought a batch of the substance, chose the name, and launched Silly Putty. Since then, it has become popular worldwide, now selling about six million plastic eggs of putty a year. In the 1960s, Silly Putty went to the moon with Apollo 8 astronauts, to alleviate boredom and fasten down tools in zero gravity.

16 years late

TORONTO (CP) — A Toronto driver was much faster than the American justice system — and has a speeding ticket to show for it. Recently, New York State's Department of Motor Vehicles sent a reminder to Frank Donaldson asking him to ante up \$75 for a ticket issued 16 years ago, on Oct. 16, 1985.

"I don't actually remember getting the speeding ticket, only getting pulled over," says Donaldson, who works for a church-based agency that houses poor people. He is waiting to find out why officials took so long to catch up to him before he'll consider paying up.



Voortman

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